

# Japan

## I. The Island Empire & Its Cultured People

By the Rev. Walter Weston

Author of "Mountaineering in the Japanese Alps"

THE Japanese race, as we see it to-day, is formed of very diverse elements. To the sum total of their national characteristics the Ainu may have contributed the power of resistance, the Mongolian the intellectual endowments, and the Malay the handiness and resourcefulness which are so often the mark of a seafaring people.

At least two distinct types of Japanese at once present themselves to one's eyes, and these are usually spoken of as the aristocratic and the plebeian. The aristocratic type is slightly built, with a complexion light yellow, or almost white; heavy eyelids droop over slanting, narrow eyes, and the nose is nearly aquiline, while the mouth is small, the face oval, and the hands—the most remarkable of all these details—are quite extraordinarily delicately-formed and supple. The plebeian type shows a skin dark, often to copper colour, prognathous jaws with large mouth, and a flat nose; the eyes are set straight below a low, receding forehead, and the whole build is far heavier and more robust.

What is no less remarkable than this difference is that, in some of the remote

mountain districts on the west and in the central alpine regions, one sometimes finds men who might have come from the shores of the Levant, side by side with others whose appearance suggests a migration from the high lands of Tibet, or even kinship with the Gurkha of Nepal.

Whatever may be the ultimate facts with regard to the origin of the Japanese themselves, there is no question as to the strange race which their earliest forefathers—whether Mongol an, Malay, or both—found established in the land when, in successive waves that took their rise in the high plateau of the Asiatic continent, they began to sweep over the archipelago.

They discovered it to be inhabited by the aboriginal Ainu, of whom the sole survivors are the 17,000 or so in the northernmost of the four great islands—Yezo, or, as it is known to the Japanese, Hokkaido—where they still pursue their age-long calling as hunters and fishermen, and live the primitive life that has distinguished them from their Japanese conquerors since the first struggle began, far to the south, which ended in their final subjugation and gradual flight to



AINU GIRL'S TATTOOED LIPS

Her disk-sewn neckband and rope of beads are the chief pride of this Ainu maiden whose grotesque tattooed moustache cannot quite destroy her ingenuous youthful charm.

Photo, American Field Museum, Chicago

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their present home. Only as lately as the eighteenth century was this strange race completely subdued, but the pathway of their retreat may be traced quite unmistakably, from Satsuma in the extreme south,

from Fuchi, or Huchi, the Goddess of Fire. So the great promontory of Noto, which thrusts itself out into the Sea of Japan, was called by the aborigines Nottu (cape), and the famous River Tonegawa, ending its

long and winding course in the Pacific near Tokyo, was styled Tanne (long).

Physically, the male Ainu, who are possibly of Aryan stock, are a finer and more attractive race than their Japanese masters, to whom they present a striking contrast with the sturdier build and the handsomer features of the men, whose long black beards and hirsute limbs place them among the hairiest people in the world. This characteristic is noted by a Chinese historian who describes the visit of a Japanese embassy in the year A.D. 670, which spoke of "a race of hairy men living beyond the mountains" of their native land—i.e., the northern part of the main island of Hondo.

An even earlier mission included an Ainu envoy himself, whose beard, we are told, was over four feet in length,

and whose skill in archery was so great that when a gourd was put up "at many tens of paces distant, he hit it every time without a miss." The latter feat speaks to us of the universal skill with bow and arrow which marks the envoy's descendants in our own day, though, when we come to compare them with their forefathers in some other important respects, we shall find signs of a striking change.

In the earliest Japanese records which mention the Ainu, we are told that "When our August Ancestors came



WIDOW'S WEEDS IN HOKKAIDO

Ainu widows wear hoods as signs of mourning, and after their husband's death cut their hair and do not let it grow long again. All the women cover their mouth with one hand when talking to a man

*Photo, Miss C. J. Hunter*

to the inhospitable shores of the Kuriles in the farthest north, by the many place names of Ainu origin. Examples of these are found in the case of Subashiri, the village at the foot of Fujiyama, which forms one of the favourite starting-places for the ascent of that famous peak. The name signifies "steaming earth," and doubtless points to some long vanished solfatara once lying under the shadow of the great volcano whose own name, most probably, was derived from the Ainu word "push," to "burst forth," or possibly



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from Heaven in a boat they found upon the island several barbarous tribes, of which the fiercest were the Ainu." Long centuries of subjugation, during which their land was wrested from them in bloody strife until they were at last cornered in their present habitation in the farthest north, together with the somewhat unsympathetic treatment which, until recently, has too often characterised the Japanese in their dealings with a conquered people, have broken the spirit of the "fierce barbarians," who now enshrine in a sturdy frame a disposition mild and amiable to a degree.

Their one great vice is exceeding drunkenness, to which is partly due their gradual decimation, and a share of the responsibility for this must rest

upon their lords and masters themselves. A singular witness to this is the fact that the Ainu word sometimes used for sake—the national strong drink of Japan—is tonoto, "official milk," in allusion to the method of payment sometimes formerly adopted by their Japanese employers.

The Ainu womenfolk offer a marked contrast to most of their Japanese "sisters." Unusually dirty, with tattooed upper lips, and with persons rendered all the coarser and more unattractive by the hard conditions of their lot, they have little of that feminine charm so often the chief characteristic of the women of Japan.

The lot of the Ainu race would have been still less enviable, and our knowledge of them and their ways far



AINU ARISTOCRATS ARRAYED FOR A FESTIVE OCCASION

Last representatives of the original races that inhabited Japan, the Ainu now occupy the island of Yezo, or Hokkaido. They are a muscular, well-set-up people of rather pleasing appearance, whose most notable physical attribute is their profuse coarse black hair, which is the object of their especial care and much superstitious feeling

*Photo, Nippon Yusen Kaisha*





**PERSONABLE AINU MANHOOD**

This well-groomed AINU man clearly exemplifies the short neck and large hands and feet of his race. Unlike the Japanese the AINU walk with toes turned out

*Photo, American Field Museum, Chicago*

slighter, but for the remarkable work of one man, the Englishman who has, above all other men, devoted himself to their best interests as guide, friend, and interpreter of language and life. During his sojourn among them for nearly half a century, Dr. John Batchelor has obtained a knowledge of the people and their language quite unrivalled, and holds a place in their affection and trust as deserved as it is unique. His writings on their language, folklore, and social life are of the greatest interest and scientific value.

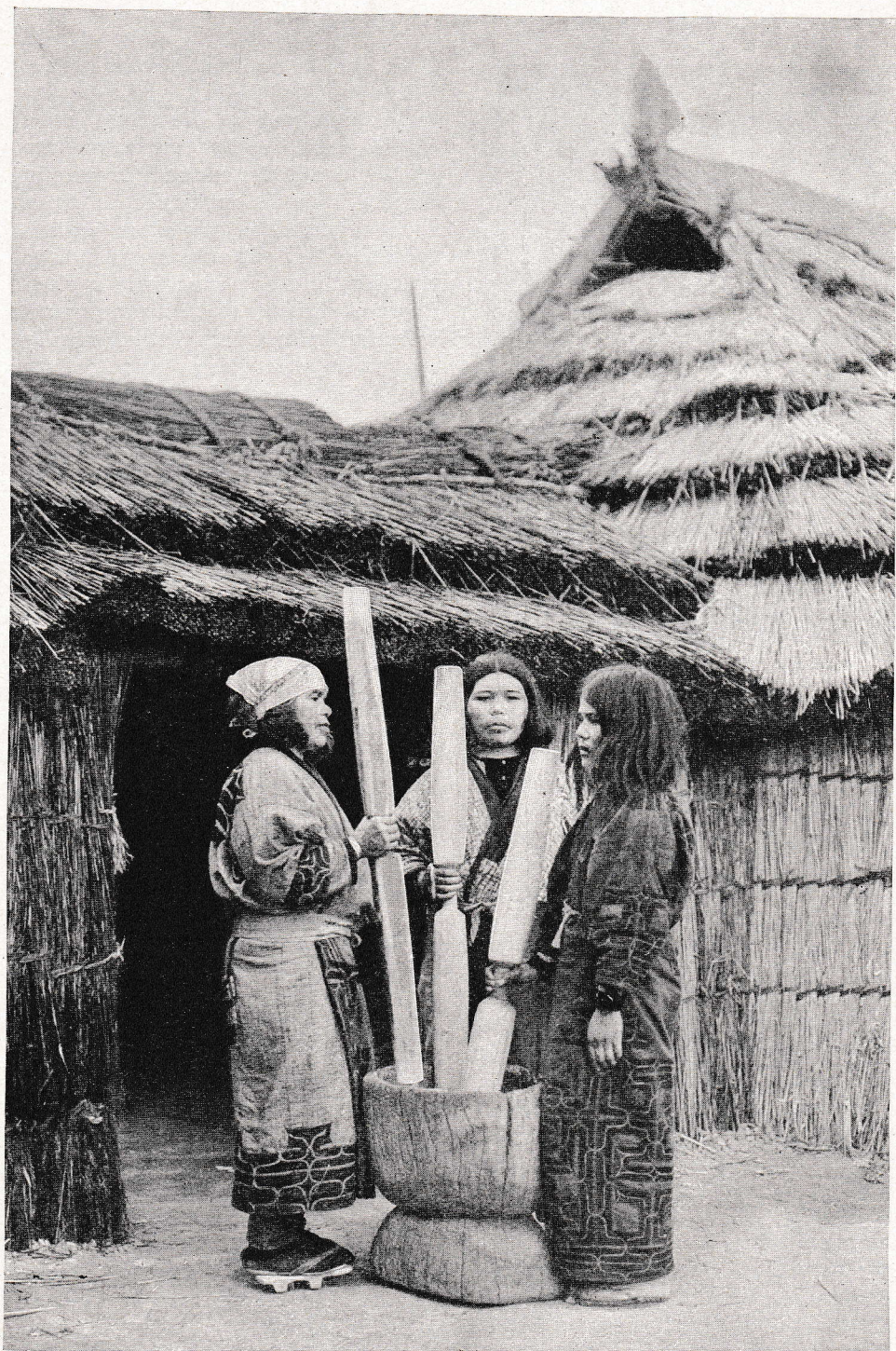
Though the fierceness of the AINU is now but a memory of the vanished past, reminders of it are still to be met with. Some years ago, in the province of Shinshu, in Central Japan, I passed through a large village recently devastated by fire. In the case of one of the houses being rebuilt, I noticed that at the north-eastern corner there was fixed a large trident, a bow and arrows, and a gohei—the sacred Shintō wand—surmounted with zigzags of paper, which is regarded as a defence against invisible powers of evil.

Inquiries elicited the explanation that the north-east was the quarter from which harm was liable to come, and that this arrangement had been in use from remote ages, pointing back to the long struggle in which the early Japanese were engaged in driving the AINU aborigines towards their present home in that region.

Further proof of a virtue not yet wholly lost to them is seen in their hunting of the bear, the animal which to them embodies the attributes the AINU always most prized—courage, fierceness, and strength. It is the acquisition of these virtues that appears to be the chief object of the repasts that follow the successful hunt.

On those occasions when a captured beast has been slain for a sacrificial feast, as it nears its end the cry is raised: "We kill you, O bear! Come back soon into an AINU!" The belief which lies at the bottom of this custom





#### MUCH WORK AND LITTLE COMFORT FOR THE AINU WOMAN

Household utensils in an Ainu home comprise little but an iron cooking-pot, obtained from the Japanese, a clay-covered bark kettle, a few wooden cups and trenchers, and a heavy wooden mortar and pestles for pounding grain. The houses are thatched throughout, the walls consisting of bundles of straw fastened to the frame with bark ropes, and the roof of straw bundles overlapping in ridges

*Photo, American Field Museum, Chicago*





INTELLIGENT BUT CREDULOUS

Ainus venerate the bear as the incarnation of formidable strength. Young cubs are reared by the women to be eaten at festivals by the men, who will thus acquire their qualities, and the skulls are treasured as "divine preservers"

is essentially that of cannibalism, a practice to which the Ainu were formerly addicted. A milder form of it is still in vogue touching the water-ousel, of which the Ainu state that his heart is very wise and his speech most eloquent. If, as soon as the bird is killed, his heart is torn from his body and eaten, the eater at once acquires a fluent tongue, a wise heart, and the power to overcome all opponents in argument.

Perhaps the most significant act of worship of the kind, however, is that described by Dr. Batchelor. It is addressed to the Food Divinity believed to inhabit, or, strictly speaking, to be identical with, the cakes of millet which are eaten at a ceremony akin to that of the Hebrew partaking of "the first fruits." The prayer, as offered by the officiating elders, runs as follows:

O thou cereal Deity, we worship Thee! Thou hast grown very well this year and thy flavour will be sweet. Thou art good. . . . O thou God, O thou divine Cereal, do Thou nourish the people.

I now partake of Thee. I worship Thee and give Thee thanks.

Whatever may be the other defects of the Ainu, he has evidently here grasped one of the essential features of religion in such ceremonies as these. It is, nevertheless, somewhat pathetic to reflect that the race is doomed to extinction through apparently neglecting the chances of self-improvement which might have been learned from its conquerors in their eager pursuit of the arts of civilization. There is all too much truth in the judgement pronounced by Professor Basil Hall Chamberlain:

The Ainu race has no future because it has no roots in the past. The impression left on the mind after a sojourn among the Ainu is that of a profound melancholy. The existence of this race has been as aimless and as fruitless as is the perpetual dashing of the breakers on the shore of Horobetsu. It leaves nothing behind it but a few names.

"In the first moon, in spring, of the second year of the period Chung-yuan (i.e., A.D. 75) the King of the Dwarf-slave nation, barbarians of the east, for the first time sent envoys with gifts." This passage occurs in the history of the later (Chinese) Han dynasty, compiled from official records by Fan Yeh, a famous scholar who was executed in A.D. 445. It is the earliest known mention by the Chinese of the nation to whose land they later gave the title "Jih-pen"—corrupted by ourselves into "Japan"—signifying "Sun's origin," or, more poetically, perhaps, the "Land of the Rising Sun." To a Japanese, his own country is, of course, just as much the land of sunset as of sunrise, and it could only have been the age-long belief that China itself was the central—indeed the Celestial—land that could conceive of Japan as merely the "Land of Sunrise," or the "Eastern Land." The Japanese equivalent of the Chinese title Jih-pen, is Nihon (sometimes pronounced Nippon), usually with the prefix Dai (Great).

One of the results of the many missions from Japan, referred to in numerous early Chinese records, was



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the stimulus given to that innate spirit of inquiry and the insatiable desire for the acquisition of any form of useful knowledge which appealed to them as a likely means of national progress and social betterment.

Nearly four centuries ago, Francis Xavier, the first Christian missionary to set foot on the shores of Japan, describing his early impressions, commented on this quality of the people.

The Japanese are supremely curious, eager to be instructed to the highest degree. . . . Their spirit of curiosity is such that they become importunate. They ask questions and argue without knowing how to make an end of it, eager to have an answer and to communicate what they have learned to others.

In spite of the fact that, in asking for reinforcements for the work which the Jesuit teachers were to carry on among the University students of his



HIRSUTE ADORNMENT HELD IN HONOUR BY THE AINU

"Hairy Ainus," as they are generally termed, are really no more hirsute than many Russian peasants, or even men of British stock. It is the hair on their head and face that is chiefly remarkable. They prize wavy, curly hair, and are very proud of a beard a foot in length and of an extra heavy moustache, using "lifters" to hold up the latter when drinking

*Photo, Miss C. J. Hunter*





TATTOOED LADY AT HER LOOM

Probably in connexion with some ancient taboo Ainu women disfigure themselves by tattooing their mouth. The process is begun in childhood, and by the time a girl marries her blue-black moustache extends almost from ear to ear

*Photo, Nippon Yusen Kaisha*

day, he was obliged to warn them of the certain trials to their patience and courage, he could nevertheless sum up his sentiments towards this remarkable people in the declaration: "This nation is the delight of my soul."

Professor Murdoch, in his illuminating history of Japan, referring to the early period of the Jesuit propaganda, points out that the estimate placed upon the intellectual capabilities of the educated youth of that day was entirely unanimous in rating them "much higher than those of European pupils generally; in some cases we are told

that Japanese students acquire a greater knowledge of Latin in a few months than many Europeans do in as many years."

The native intelligence—the national intellect—to which unbiassed testimony bears witness is indeed bound, given the need and the opportunity for its exercise and development, to accomplish much. The apparently startling suddenness and wonder of Japan's rise (as we are sometimes asked to believe at a single bound) to her present position, would excite far less surprise if only we were more familiar with her past history, and with the light it sheds on the national characteristics of intellectual endowment and powers of organization, combined with a burning ambition to utilise them for the national glory.

The thoughtful student of Japanese history will derive far more interest and enlightenment from the task if he

bears in mind the simple fact that the achievements of to-day are the inevitable results of the exercise of powers already possessed, to an unusual degree, though little realized by that Western world to which Japan had hitherto mainly been little more than a name on the map or an Oriental fairy-land.

As that history clearly shows, the Japanese have changed few of the characteristics which marked their forefathers most strongly in the earliest days of their national existence, for they, above all people, have been least





#### SPEEDING WINGED DEATH ON UNSUSPECTING PREY

Fishing and hunting are still the Aino's principal means of subsistence, but game is steadily growing scarcer. For deer hunting they use dogs trained to keep the herd back until the hunters can get within range and shoot them with arrows. Formerly they set spring bows with poisoned arrows and drove the game on to them, but the Japanese law now prohibits the use of poisoned arrows



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influenced by the inflow of alien races and have never been constrained to modify their own peculiar forms of civilization by the stronger hand of a conquering invader.

So far as their social life, their code of ethics, or their industrial methods have been affected by external influences, they have always managed to stamp them with the impress of their own originality and to adapt with infinite ingenuity whatever they have adopted for the purpose of their national advancement. Though the Government official of to-day may be compelled to wear Western garments while engaged in Government duties, he almost always, on his return home, exchanges them for the native dress, which he finds much more comfortable and congenial for his hours of ease in his native environment.

About the year 1896, by which date the Japanese are said to have

become a "thoroughly Westernised people," the writer, with two friends, was travelling in the neighbourhood of the famous highway of central Japan, known as the Nakasendō. At a little hamlet, embowered in masses of fragrant bloom of cherry, peach, and pear, our servant was so struck by the absence of the usual curiosity at the sight of passing Europeans that he went to seek the cause. Asking who they thought we might be, he was startled by the reply: "Why, of course, they are from a distant part of Japan, where the people grow to a gigantic size!" One old lady, indeed, on being told we were "foreigners," exclaimed, with incredulous finality: "That is impossible, for there are no dwellers outside the land of Great Japan!"

Not many months ago, in the Kōshū hills, at a spot less than forty miles from an important railway, a party of English mountaineers spent a night



RIDING PILLION AMONG THE RUGGED FOOTHILLS OF HOKKAIDO

Fashion of dress is much the same for both men and women among the Ainu. The kimono, of elm-bark fibre, or of cotton fabric obtained from the Japanese, is shorter than that worn by the latter, and the sash is narrower. Except in winter, when foot-coverings of salmon-skin are worn, the feet are bare. Her breast-piece decorated with glass beads is the woman's pride

*Photo, Nippon Yusen Kaisha*



under the roof of an old woodcutter of eighty-five, who had never seen the face of a foreigner nor a Japanese horse-drawn cart, and was totally ignorant of the Great War.

These are, of course, extreme cases, but they are at least sufficient to show that the Japanese nation is not yet "wholly Europeanised." Even in Tokyo, the capital, itself, the most amazing contrasts are to be met with daily, which make one rub one's eyes in wonderment as to whether one is living in the tenth or the twentieth century.

A well-known Japanese magazine recently contained an account of a ceremony entitled Cha-sen-Kuyo, performed in a garden noted also as a popular resort for the pleasures of "Moon viewing" and "Insect hearing." On the appointed day (Sept. 28, 1921) the masters and members of the various schools of the ancient ceremonial of Cha-no-yu thronged the garden to hold a solemn service in honour of the spirits of the Cha-sen, the little whisks of bamboo used for stirring the powdered tea then served. All maimed and useless whisks are gathered together and placed in a receptacle before the shrine, and then the religious rites begin.

A dozen gorgeously attired Buddhist priests conduct a kind of mass, in the course of which, after burning incense and presenting offerings of fruit, food, etc., the fragments of the Cha-sen are reverently set on fire. While these are being slowly consumed, Buddhist hymns

are chanted, scriptures are recited, and, with low obeisances, all the celebrants pay respectful homage to the spirits of the departing whisks.

The strangest part of the ceremony then follows. The priests, addressing the burning objects, praise them for



BEARDED LIKE THE PARD

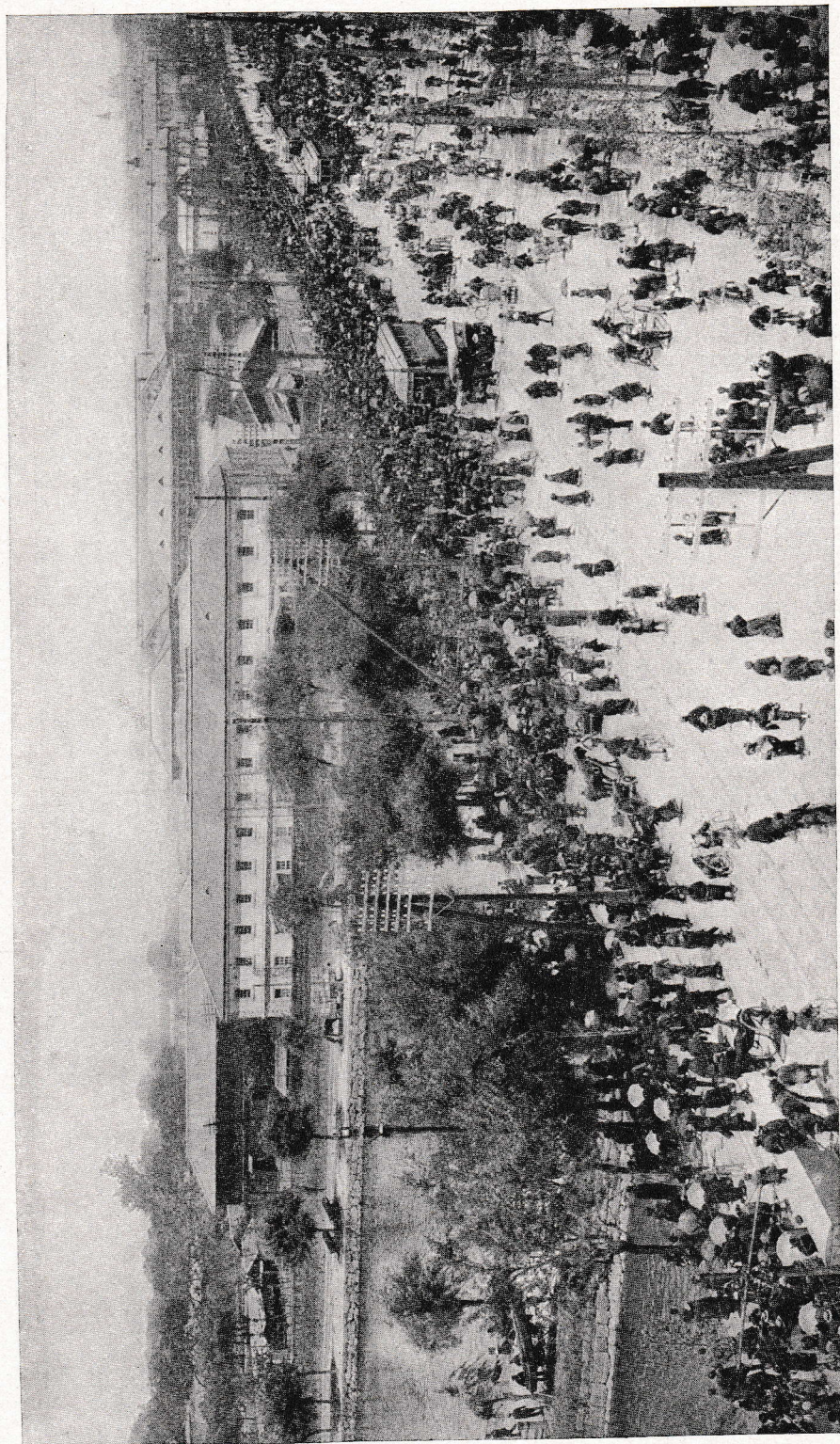
Chieftain of the ancient Ainu race, he is an impressive figure of aged dignity with his long beard and hair framing his brown face, in which dark eyes sparkle kindly, and falling over his embroidered kimono of Japanese style made of elm-bark fibre

*Photo, Nippon Yusen Kaisha*

their services to humanity, as a means of promoting goodwill, kindness, and fellowship. The ceremony finally concludes with a prayer that though their outward material forms have vanished their spirits may continue to endure throughout eternity.

To pass out from the sequestered calmness of the beautiful garden, with





# WEST BLENDS WITH EAST IN KALEIDOSCOPIC COLOUR AND MOVEMENT IN JAPAN'S VIVID CAPITAL

Tokyo is an extraordinarily progressive capital city, to which European and Japanese features combine to give a wholly individual appearance. The once narrow main streets have been improved into broad thoroughfares along which electric trams, motor-cars, and bicycles outstrip man-drawn jinrickshas. Here, in the swarming crowd outside the outer moat of the Imperial palace, Western women in skirts and blouses rub shoulders with others in flowered kimonos girt with large sashes, and frock-coated men jostle coolies clad in naught but loin-cloth or white drawers

*Photo, the Rev. Walter Weston*



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such sights and sounds still fresh in one's memory, and to find oneself again amid all the rush and roar of modern materialism, with its skyscrapers, its forests of chimneys, its clanging trams, and clouds of overhead wires, provides a contrast impossible anywhere but here. But on every hand such anomalies are encountered, though the full force of the contrasts cannot be realized until we leave the hybrid cities

to Kure one of the most famous ship-building yards of the day, and the occasion was the celebration of a mass for the souls of departed bullocks.

A hundred oxen, gaily garlanded, were led in solemn array to one of the principal Buddhist temples, where suitable prayers were offered on behalf of their dead comrades. This was followed by instruction in the Buddhist scriptures, at the close of which they



### SCORES OF LITTLE PEOPLE FOR HAPPY LITTLE GIRLS

March 3 is the greatest day in the year for every girl in Japan, for that is the Festival of the Little People, or Dolls. Attired in ceremonial dress, the girls have a great dolls' party, at which special cakes and syrups are served, and dolls and children enjoy the feast together. Special shops like the above are opened in Tokyo for the sale of dolls for the festival

*(Photo, Nippon Yusen Kaisha)*

of the plains and cross the dividing line between urban and rural Japan, passing out of the Japan of to-day into the old-world Nihon of a thousand years ago.

What renders these incongruities all the more startling is the apparent inability of most Japanese to see anything incongruous in them. Otherwise, a recent instance, and perhaps the most significant, could hardly have passed unnoticed. It occurred close

were given a grand feast by their repentant masters, who apologised for all the unkind things they had done to them. A mile away, Japan was building one of the biggest battleships in the world!

Probably such contrasts and incongruities strike the people themselves so little because since the dawn of their history the Japanese have been so familiar with the contrast inevitable between the adoption of





#### "THERE IS ALWAYS TIME FOR COURTESY" IN JAPAN

Courtesy in its quintessence graces every act of daily life in Japan, with reason called "the land of gentlemen." Ceremonial has been elaborated into a social art, and every bow, genuflection, and prostration is governed by rule. Even girl friends will make half a score of deep bows to each other at meeting or parting. Yet Japanese politeness is so graceful as never to appear grotesque

alien works and ways side by side with the things and practices handed down by their forefathers.

From Professor Longford's sketch of Japanese history we learn how great was the revolution wrought in every department of the national life by the coming of Buddhism in the middle of the sixth century. For several hundred years Chinese civilization had been gradually filtering in, but when, in the year A.D. 552, the missionaries of Buddhism crossed the Tsushima Straits, they brought with them, or in their train, nearly all the arts and institutions of China and Korea, and virtually the entire life of the nation became re-organized on the Chinese model.

No wonder this amazing and wholesale transformation was given the title *Tai-kwa*—i.e., "Great Change"! It affected every class of the community and every sphere of human activity, but perhaps its most far-reaching effect was accomplished by its introduction of

the art of writing, the adoption of which, by a people hitherto practically ignorant of it, raised them from a condition of virtual barbarism to a state of civilization.

As was the case with the ancient Greeks, so their geographical surroundings have done more than anything else to mould the national character of the Japanese and to determine the course of their history. In both Greece and Japan there is the same combination of mountain, valley, and plain, and a deeply indented coast-line with bays, peninsulas, and innumerable islands off the shores. Few places inland are far removed from the mountains, and none is far distant from the sea. In both Greece and Japan the mountains form the chief object in nearly every view, those of Japan occupying no less than three-quarters of the whole area of the country.

This configuration of the land led to the formation of small communities,



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very jealous of their independence and of their individuality, developing their own types of people, and distinguished by strongly marked differences of appearance, dialect, customs, and characteristics.

Satsuma, in the extreme south of Japan, much resembles Sparta in its inaccessible position—shut off on the north by mountain ranges, and on the south by the sea—and also in the character of its people, both being stern, dour, unliterary, and somewhat harsh to strangers. The dullness of the old Poetians finds its parallel in some of

the remoter dwellers in the northern provinces of the main island of Japan.

The ancient Athens, after the period of Pericles, perhaps, had a certain resemblance to the Kyoto of the feudal age, with a society exceedingly social, literary, artistic, and comparatively liberal in outlook. Although each country was well protected on all sides, it was also open to the sea, thus affording the freedom of access needed for the commerce and the civilization of the outside world, and from early times breeding a hardy race of capable seafaring folk. The deeply indented coastline of



### COURTLY GREETINGS ON THE QUAYSIDE AT YOKOHAMA

From the shore of Tokyo Bay, on the coast of Honshu, runs the long pier of Yokohama, where the great ships lie resting awhile before departing for the ends of the earth. These Japanese gentlemen, in their native costume, have come to greet the little lady who bows so low in acknowledging their salutes. The hump in her back is caused by a kind of pannier used to support her sash

*Photo, Underwood Press Service*





#### HOW A BUDDHIST OF JAPAN IS TAKEN TO HIS LONG HOME

Borne up the steep above these clustered roofs, one of which knew him well, comes the dead on this his last passage of these saddened streets. Lanterns and banners and offerings of food attend his progress in the ornate coffin borne shoulder-high. His soul has already knocked once in warning at the family temple, and the priests are here to ease his passing

*Photo, Underwood Press Service*

Japan provides a number of excellent harbours on the Pacific coast, and its shores abound in fish of all kinds, the rich supplies of which have for centuries constituted one of the chief articles of food for the people. The fishing industries have helped also to provide Japan with a recruiting ground for one of the largest and most formidable navies of modern times. In no other navy is so large a proportion of the

personnel drawn from the coastal districts. These come mostly from Hokkaido (the island of Yezo), one of the greatest deep-sea fisheries in the world, and from the whaling fleets, whose crews become inured to the hardships and perils of sea life from an early age.

It is from the picked men of the nearly two millions of these fisher-folk that the Japanese navy derives some of the finest material in the world for its



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submarine service, the rigours and close confinement of which appear to affect them less than men of the same class in any other navy. It is almost certain that, other things being equal, a Japanese submarine crew would be able to remain at sea for a much longer time than any possible rivals.

The appeal that is made by the countless and varied beauties of the scenery of Japan to all classes of the

people can be realized alone from close personal and sympathetic observation. The influence it exerts upon the imagination of this lively, artistic, and imaginative race is more profound and universal than is generally understood by the outside world.

Wherever any spot of unusual beauty or natural object of awe-inspiring grandeur strikes the eye and inspires admiration or fear, there is sure to



### WAYFARING VOTARIES OF SHINTŌ WITH A PORTABLE SHRINE

Shintō, commonly called ancestor worship, is the primitive cult of the Japanese, who professed this belief long before Buddhism and Confucianism were introduced. Shintō differs outwardly from Buddhism in the simplicity of its shrines, one of which is seen above on the back of a priest, who carries it with him during his itinerancy when he sells wonder-working charms to the humbler folk

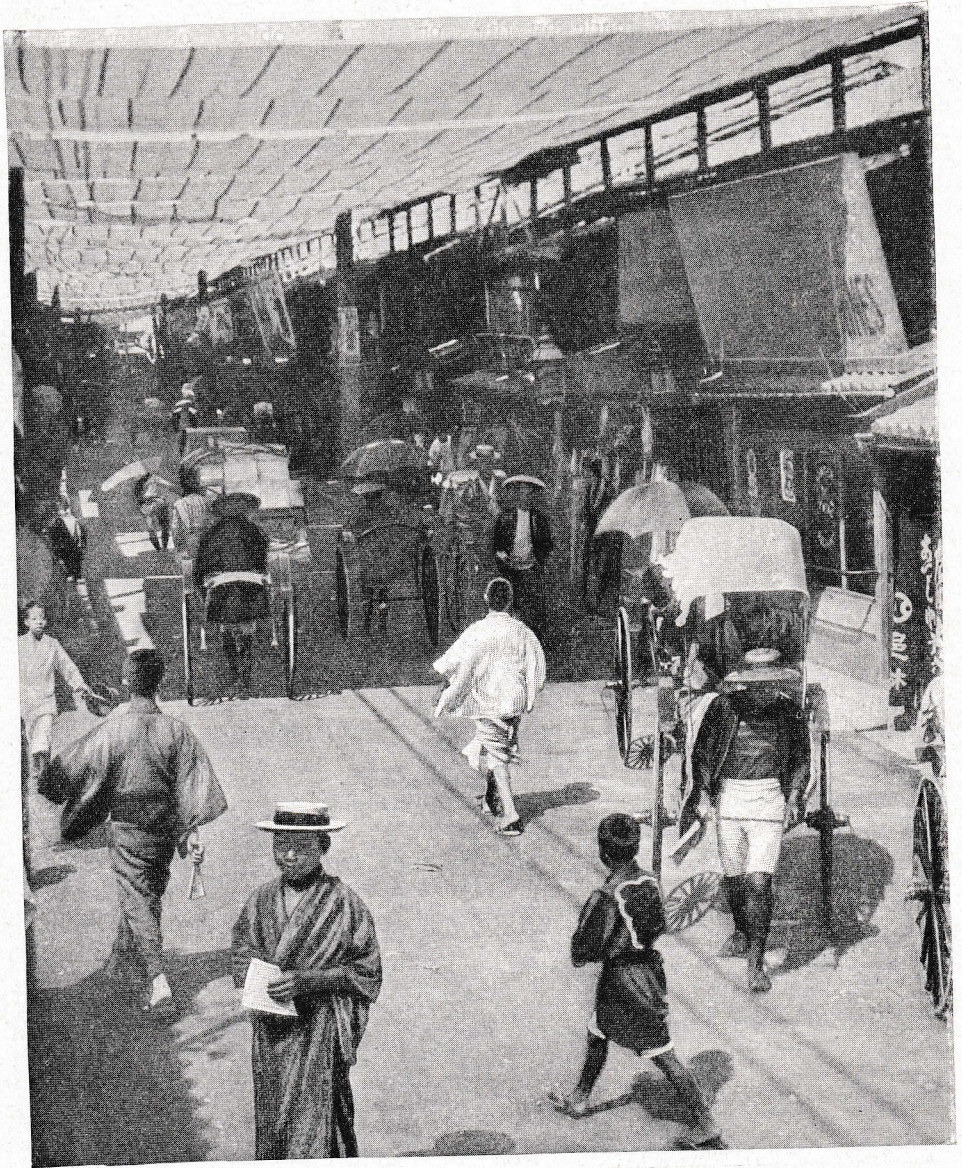
*Photo, the Rev. Walter Weston*



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arise the appropriate shrine in honour of the genius loci—the Spirit of the Place. Every great mountain has its own tutelary divinity, who is worshipped for the help he is able to bestow or for the purpose of averting the evils his anger might entail.

On one occasion the present writer was badly stung by the occupants of a wasps' nest he had unwittingly disturbed during the descent of a lofty peak in the Japanese Alps hitherto unclimbed by any European mountaineer. That evening, in camp, he was solemnly



KYOTO'S TRAFFIC CAMOUFLAGED FROM THE SEARCHING SUN

With mean temperatures of not less than sixty-nine degrees from June to September and a mean temperature of over ninety degrees in August, summer heat is trying in Kyoto. The river shrinks, and in its bed temporary houses are erected where people repair in the evening to enjoy the cool breeze. Mat awnings like these screen the main thoroughfares from the too ardent rays of the sun

*Photo, Underwood Press Service*



exorcised by a Japanese fellow-traveller, with the following explanation: "The creatures you believe to be wasps are really the embodied spirits of vengeance sent forth by the offended mountain god, for he is angry at the defilement of his sacred peak by an alien hoof."

On another occasion, a still stranger experience illustrated this widespread superstition. It actually occurred on Fujiyama, most famous and lovely of all the myriad sacred summits of Japan. Ascending the peak when as yet the lofty cone still wore her snowy mantle, for it was early spring, our party was warned by the priests of the village shrine at the mountain's foot against the attempt. "For," they said, "the goddess of Fuji is not at home to visitors until the official 'opening' by the guardians of the shrine, and your peril will be great should you persist." The sequel may best be told in a translation from a sympathetic account in a well-known Tokyo native newspaper:

The foreigners who started to ascend Fuji . . . have not since been heard of. The mountain is still covered with snow, and as the summit was hidden in clouds, the visitors were urged to postpone the attempt. But these foreigners were determined to go. A few hours afterwards the storm burst, dislodging huge boulders and house-roofs. As nothing has since been heard of them, it is feared they have succumbed to the fury of the gale. Even had they taken shelter, cold and starvation must long since have rendered them helpless. Their nationality is unknown, but it is surmised they are British, for the reason that the people of that nation like to do that which is distasteful to them and glory in their vigour.



GATES THAT NEVER CLOSE TO FAITH

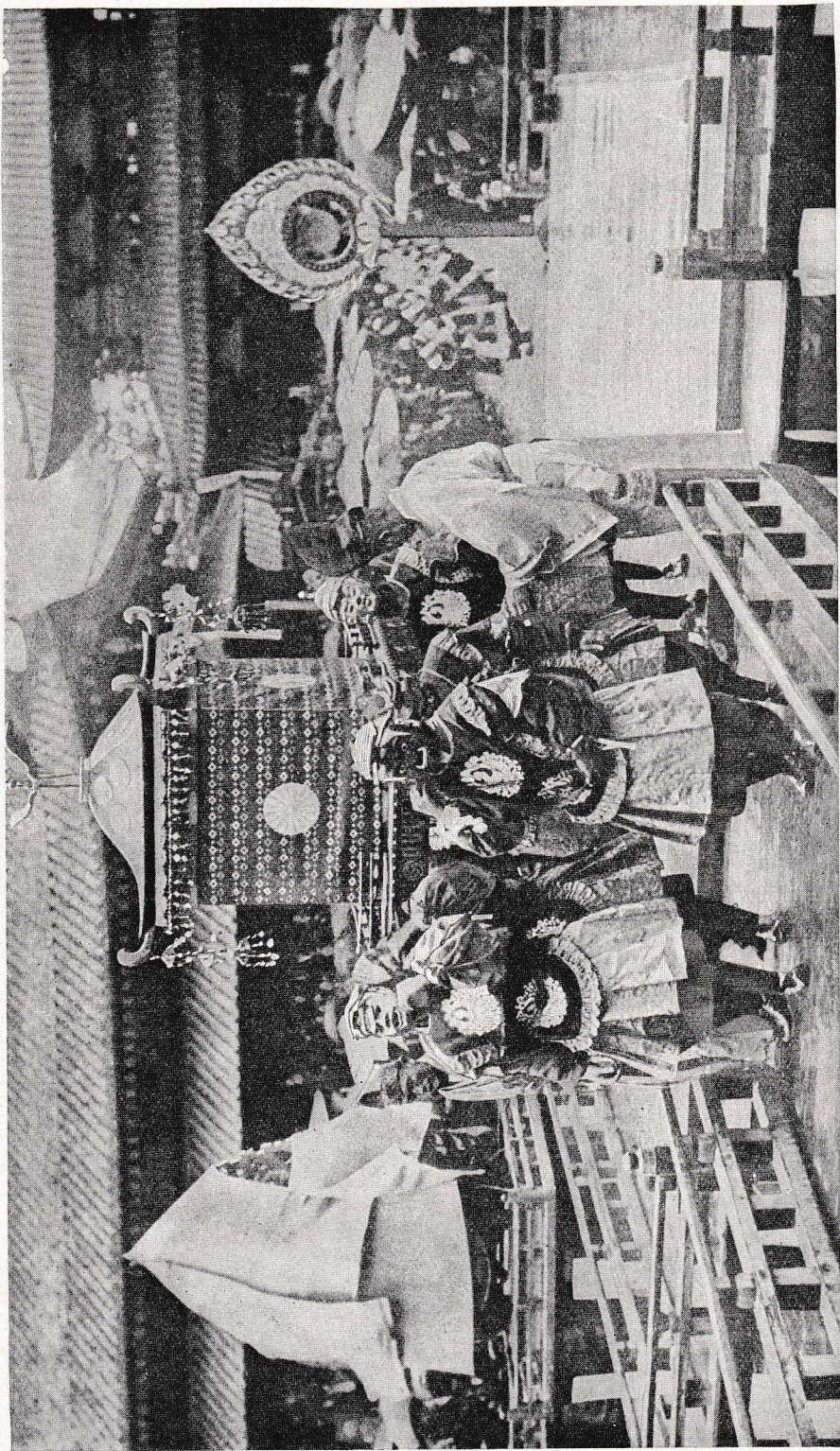
Inari is one of the most popular gods worshipped in Japan, and his Shinto temple in the Rakuto district of Kyoto is always thronged with devoted worshippers passing through the innumerable wooden torii to leave offerings at the main shrine

*Photo, Underwood Press Service*

Let it be understood that the kindly solicitude of which we were the objects was set at rest when they learned some weeks later that, though we had been weatherbound for three days on the sacred peak, we were at last favoured by perfect weather, in which we safely crossed over to the opposite side of the mountain, and so were no more seen by our good friends of the Ōmiya Shrine.

The aspects of nature in Japan, which play so large a part in moulding the character of the people themselves, include an amazing variety of contrasting elements—savage grandeur, appalling destructiveness, and heavenly beauty. From the mountains burst forth volcanic eruptions; from the plains come those earthquake shocks that at times have wrecked a quarter





#### BARBARIC OUTBURST OF COLOUR AND COSTUME IN MEMORY OF OTHER YEARS

Beside so much that is modern and a spirit that strives to keep level if not ahead of the times in most branches of national progress, there still survive a number of signs that Japan's uprising from the mist of a feudal past is yet of a comparatively recent date. Here is a procession that hundreds have flocked to see headed by men as grotesquely-masked as any in wildest Tibet. It is a mourning celebration in honour of a Japanese Crown Prince who has been dust for thirteen hundred years



of a million houses in a moment and rendered vast multitudes homeless, while overwhelming many thousands of souls in a sudden and dreadful doom; from far out at sea sweeps in the devastating tidal wave, scarcely less terrible in its effects.

Over the beautiful land the typhoon rages with resistless violence, always bringing in its train landslides and pitiless inundations that work ruin to many of the carefully tilled fields on which depends the livelihood of millions. Along the indented coastline the variable currents and changing winds combine with many sunken and emerging rocks to render navigation perilous. Such phenomena as these all tend to cloud the imagination of man and to arouse in many untutored minds a nightmare of superstition and of fear.

Nevertheless, nature's glory and beauty far outshine its awe-inspiring though temporary gloom. The pomp of a luxurious vegetation, whose treasures include more than half the known varieties of flowers, plants, and trees in the world, the splendour of mountain landscape, the crystal clearness of the atmosphere, and the wide range of climate—all these serve to form a harmony of natural forces that combine to soothe and to cheer the heart, and to enliven the spirits of this island race.

If to these factors in the formation or modification of the physique and character of the Japanese be added the fact that nearly the whole population inhabits dwellings mainly constructed of wood and paper, and therefore liable



WALKING IN "THE WAY OF THE GODS"

This is one of the priests attached to the imperial mausoleum at Tokyo. Only when officiating at the daily sacrifices does the Shintō priest wear his ecclesiastical dress—a loose, wide-sleeved gown fastened at the waist with a girdle

*Photo, H. I. Merriman*

to sudden and complete destruction by fire, we shall find them not only lively, impressionable, and lovers of what is beautiful, but withal, from the constant need of repairing their homes, stoical, persevering, uncomplaining, and somewhat fatalistic. Owing to the small proportion of land that is really fertile, and to the hard conditions of life in much of the extensive hill-country, there have been engendered from the earliest ages habits of frugality, endurance, and self-reliance that have rendered the Japanese, free as they have always been from invasion, the proudest, most insular, and most self-satisfied patriots the world has ever seen. Of all the poetic titles by which the





#### ABBESS OF NARA IN THE GARDEN OF HER NUNNERY

The quiet-faced little lady on the right of the photograph is abbess of a nunnery at Nara, the theatre of Japan's early history and cradle of her arts and industries. During the eighth century the Emperor, a zealous propagator of Buddhism, erected a temple and nunnery in Nara and in each province throughout the empire; the head temple of the provincial nunneries is also found in this city

*Photo, Brown & Dawson*





#### ROBED IN THE RICH RAIMENT OF BUDDHIST RITUAL

He is one of the brethren who, vested in magnificent silk and brocade of every conceivable hue, serve daily before the shrines of Buddha, under the many-angled roofs of the Japanese temples. Buddhist missionaries came to Japan from China and Korea about A.D. 552, but the new religion had no great hold on the people until the seventh century

*Photo, Publishers' Photo Service*

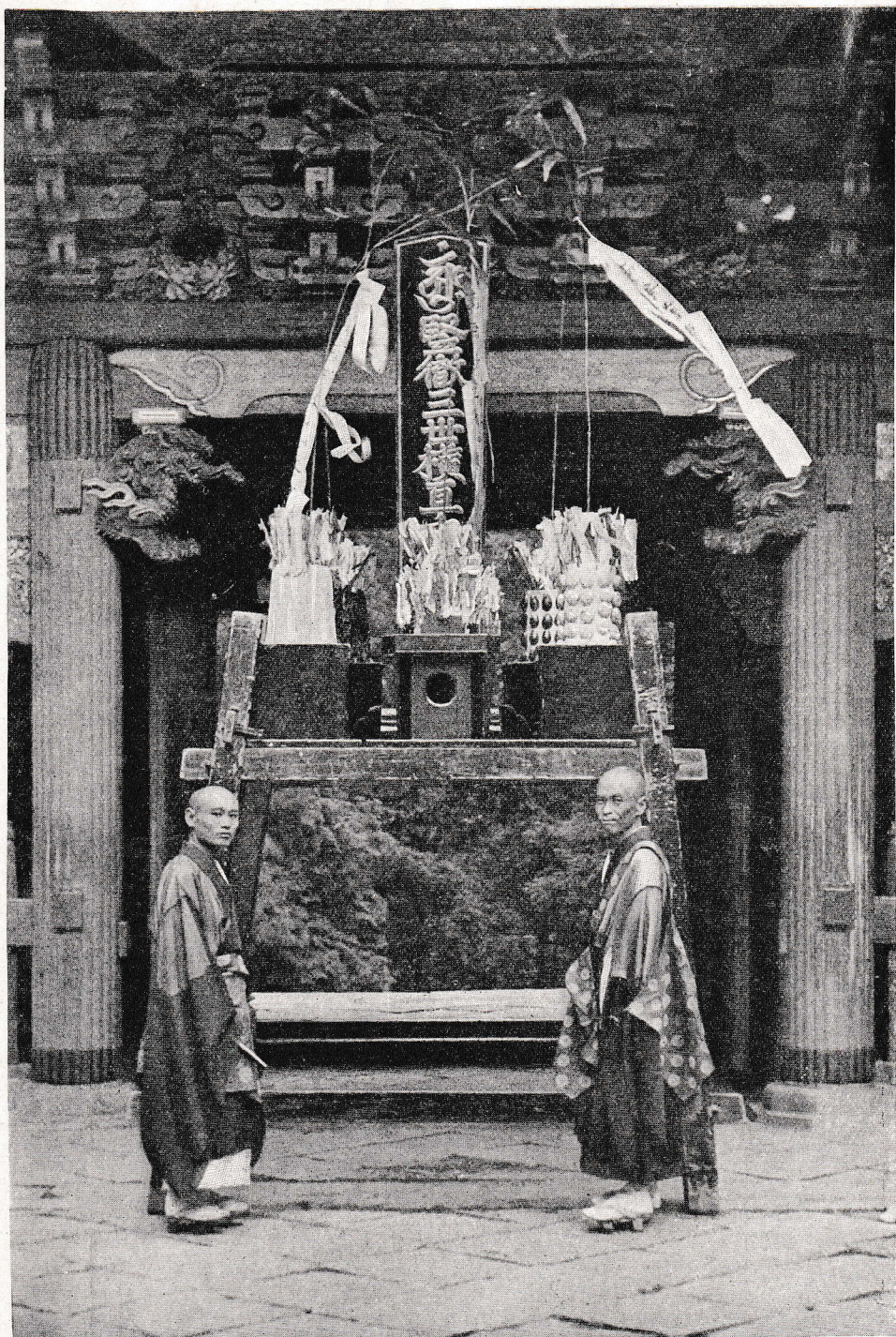




PORTAL TO THE SHRINE OF IYEMITSU IN NIKKO'S SACRED GROVES  
 Iyemitsu was the third Shogun or temporal ruler, as the Mikado was the spiritual, in the Tokugawa dynasty, and this temple was erected to his memory. The ceremonies practised within are a survival of Buddhist and Shinto rites, but the religious associations have drawn no more people than the beauty of this carven shrine amid the dark wood of sighing cryptomerias

*Photo, the Rev. Walter Weston*





#### GLORY OF ART ENSHRINED AMID GLORY OF NATURE

Japanese art at its zenith was lavished on the shrine of the Tokugawa Shogunate at Nikko, one of the loveliest spots in Japan. This profusely gilded portal is the third gate before the tomb of Iyemitsu. It is called the Demon Gate, from the Buddhist demons set in the four niches, or alternatively the Peony Gate, from the carvings of that flower on the ceiling, doors, and panels

*Photo, the Rev. Walter Weston*



## JAPAN & THE JAPANESE

Japanese of ancient times delighted to designate their beautiful land, the most significant was that of Toyo-Ashiwara-Mizuho-no-Kuni: "The fertile reed-clad country rich in grain." It is significant, because it gives us the first intimation that it is agriculture that has been from the remotest ages of the national existence the chief occupation of the majority of the people and the most fruitful source of their livelihood. The sudden and dramatic emergence of modern Japan from her hermit-like

seclusion of former days into the roar and rush of intercourse and competition with the Western world, has somewhat dazzled the eyes of that world to what really forms the real basis of national prosperity, since it is ignorant of the profound truth enshrined in the old Japanese adage: *No wa fukoku no hongen nari*—"Agriculture is the foundation of the country's prosperity."

The rural population amounts to over seventy per cent. of the whole, and it is they who supply the country with



**ADORATION OF JIZŌ, PATRON OF TRAVELLERS AND LITTLE CHILDREN**  
Images of this most popular of Japanese deities are often inscribed with the legend "To the Lord Jizō, nourisher of little children." Among the chief duties attributed to this god is the protection of child spirits in the Underworld, and on the arm of this statue are hung some clothes, left there by mothers, in the hope that this kindly divinity will clothe their little ones' nakedness

*Photo, the Rev. Walter Weston*





#### JIZŌ, PROTECTOR OF ALL CHILDREN IN THE REGION OF THE DEAD

Here is another statue, with compassionate child-like face, of the god who is regarded as the protector of small Japanese children, especially of the child-ghosts, who in the other world build little prayer-towers of stones which the demons are ready at hand to throw down. Bereaved mothers come to pile small stones at the foot of the statue for the use of their departed little ones

*Photo, the Rev. Walter Weston*

nearly all its food and drink, and with the greater part of its raw materials for manufactures. There are practically no large landed proprietors, and the chief feature of the agriculture is the tillage of small holdings. In this operation it is not merely the farmer himself who bends his back to the task, but also every member of his family and household, even down, in the busiest season, "to the cat's paw," as the rural adage has it. The land really does

belong to the farmer, for the conventional doctrine that "all the land is the property of the Emperor" is a legal fiction, and we need not wonder, therefore, that the man "on the land" toils as few peasantry in the world have ever been known to toil. Only about twelve per cent. of the whole area of Japan is cultivable, and even this is only made to yield its utmost by the most careful system of subsoil working, manuring, terracing, and irrigation, all



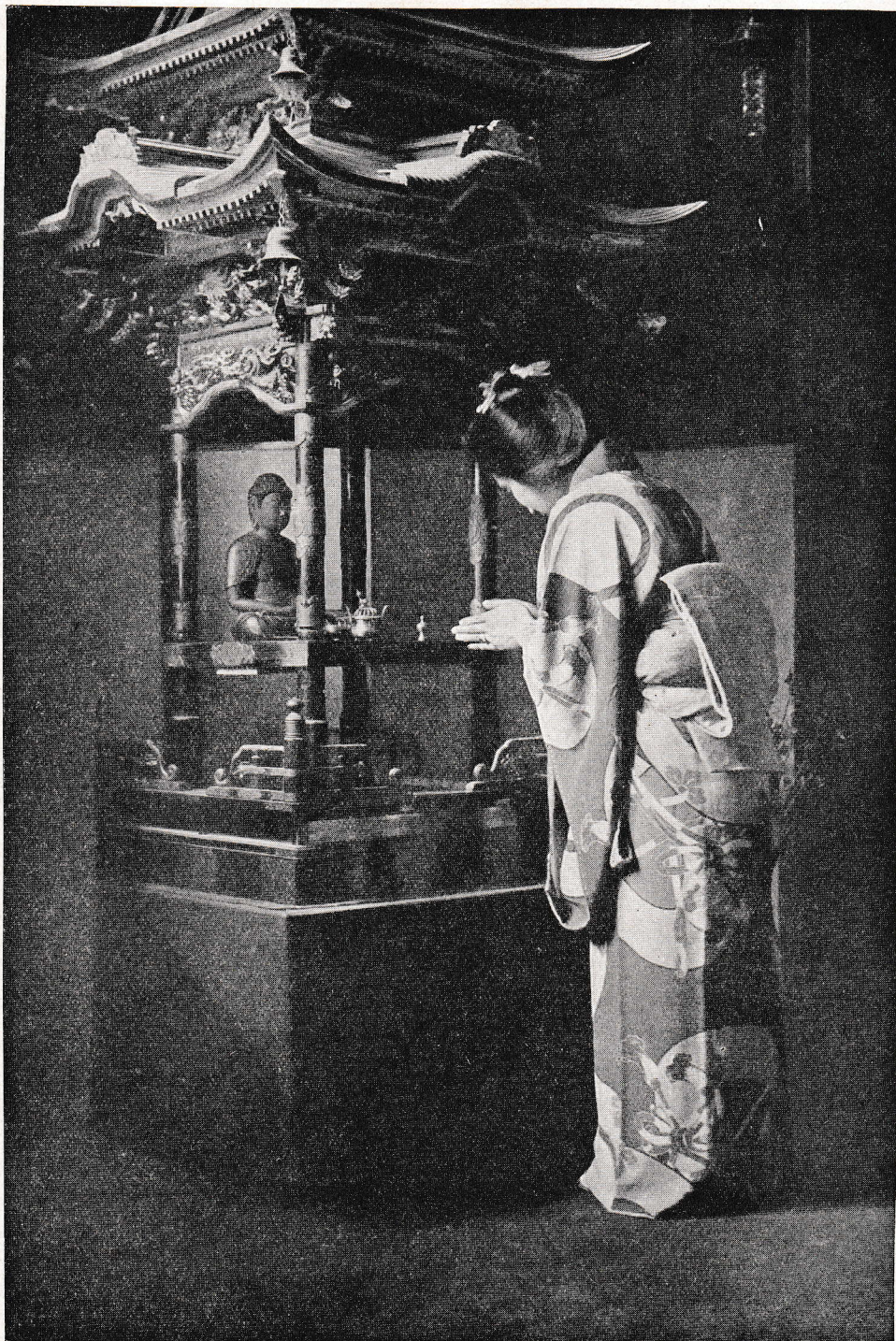


TASSELLED WISTARIAS FRINGE KAMEIDO'S SILENT POOL

Perfection of dainty beauty is realized in the Shintō shrine of Kameido-Tenjin, Tokyo. The grounds include a little pond, crossed by this delightful semicircular bridge and framed in old wistarias trained on trellises. The sight is exquisite in early May when the myriad purple flower clusters, some of them as much as ten feet in length, hang over the mirror surface of the pool

*Photo, the Rev. Walter Weston*





FAR EASTERN DEVOTEE OF BUDDHA, THE ENLIGHTENED ONE

With bowed head, and hands joined in reverence, she stands before the bronze image of Buddha seated in enigmatic tranquility in his gilded shrine. Gracefully and naturally this act of devotion comes to her; for the time being she is heedless of the world without, her thoughts intent on her murmured prayers, in which the beauty of self-effacement is the predominant motive

*Photo, Donald McLeish*





#### SHINTŌ SYMBOLISM OF ANCIENT ORIGIN

The gohei, made of zigzags of paper fastened to a sacred stick, which represent offerings of cloth anciently made to the forces of nature or spirits of the departed, is believed to become the resting-place of these deities during their worship

*Photo, the Rev. Walter Weston.*

carried on with an intensity of care and thoroughness that almost suggests gardening rather than farming. There is practically no machinery in use, and nearly all the work is carried out by hand, hoe, and spade, helped out at times by the ox or the horse.

It is in their never-ceasing labour for the subjugation of the soil to the service of man that some of the finest characteristics of the Japanese people have been developed—their boundless patience and perseverance, their intelligence and ingenuity, their temperate habits, self-control, and their tough constitutions. The finest fighting material in the Japanese army is drawn from the peasantry—hardy, stolid, and entirely unafflicted with nerves. Most of them come from the hill-country,

and their surroundings and their normal occupations have left their mark upon their character and their habits.

It was remarked by distinguished British officers attached to the Japanese forces during the Russo - Japanese war, that, in districts where long marches had to be made over routes chiefly leading along goat tracks or across pathless crags or gullies, each man having to find his own way and to rejoin his company on the other side, it was the native mountaineering habits of the lower ranks that led them to choose the least inaccessible lines of country.

In mountain fighting the hillmen among the infantry displayed, as compared with other infantry, many of the attributes and the mobility of cavalry. There

is also something in the open and communistic character of the daily life of the country people that renders them natural and considerate, resourceful and ready to help. Such features as these make travel among them much more attractive and interesting than on the beaten tracks, though it is a pleasure known to few of the Europeans who visit the Land of the Rising Sun. It is here that one finds human nature most unsophisticated and unspoilt, and the inborn courtesy and kindness to strangers on the part of the country folk have done much towards justifying, for the nation as a whole, the ancient designation *Kunshi no Koku*—"The Land of Gentlemen." The title is found in the Japanese transliteration of an expression in an ancient Chinese poem:



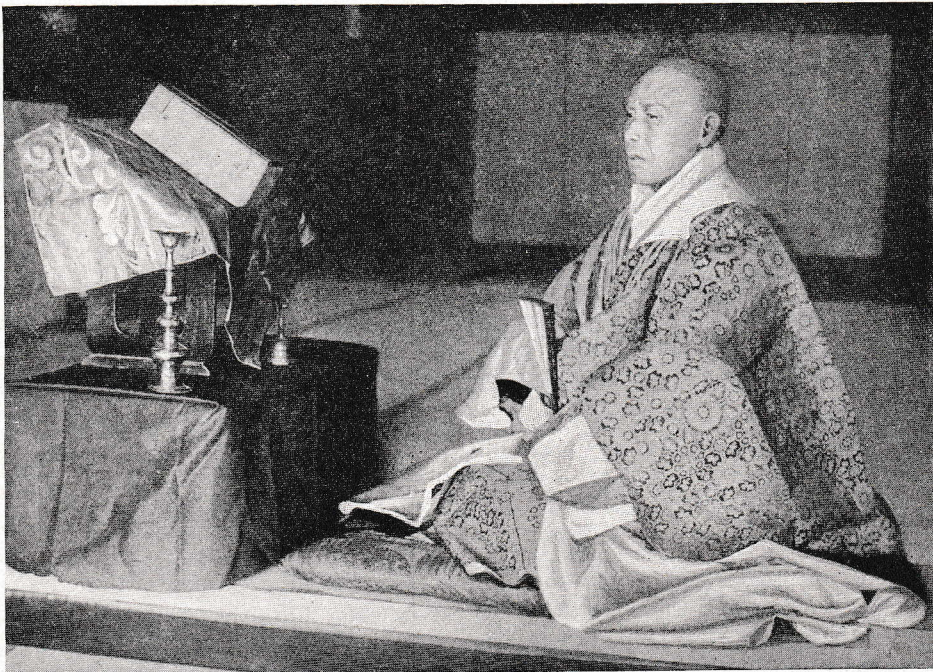
## JAPAN & THE JAPANESE

Tō-kai Kunshi Koku, "The Eastern Country—the Land of Gentlemen."

One of the most characteristic features of the countryside, as one wanders out of the crowded towns, is the extraordinary minuteness with which the hills, rising so abruptly, as they usually do, from the alluvial plains or from the very seashore itself, are terraced from base to summit, wherever a single ear of rice or corn can be induced to grow. The resultant landscape resembles at harvest time nothing so much as a gigantic chess-board, with squares of gold and yellow and green of every shade. A story is told of a farmer who terraced his little hillside into no less than eleven tiers, and then sat down to survey in triumph the prospect at his feet. To his surprise he could count but ten of the terraces; the eleventh was invisible. Rising to investigate, he discovered the explanation. He had been sitting upon it!

The agricultural achievements of these tireless toilers are all the more astonishing because they are accomplished with the simplest of instruments and by the most primitive methods. Their system was borrowed from China nearly two thousand years ago, and since then has undergone little change. Their plough is the plough that was used by the Egyptians of the age of the Pharaohs, while harrow, hoe, and flail are those of their earliest instructors. On the other hand, however, the wagon and the wheelbarrow are almost unknown to them.

Of the ancient and popular festivals of Japan it is those of the countryside that form a standing witness to the primeval and paramount significance of agriculture to the entire people. Observance of the so-called "national" festivals, which refer to alleged historical events and are of official origin and mostly quite



### VETERAN UPHOLDER OF THE PRINCIPLE OF CAUSE AND EFFECT

This aged Japanese priest has seen long years of service in the temple of Buddha, where he spends many hours seated thus—in the fashion of his god—in prayer and meditation. He seldom smiles, his features have become as hard and impassive as those of images, but his whole heart is in his faith, which in various forms dominates the mentality and emotions of millions of Asiatic people

*Photo, Nippon Yusen Kaisha*





# TRIUMPHAL CAR THAT BEARS THE GOD OF FISHING ON HIS FESTIVAL

Wading through the shallow water the merry rout of fisher folk gather in prayer round the car that bears the object of their worship. This particular deity is being taken for a brief tour over a limited part of his domain in the hope that his auspicious attention will be drawn to it, and a season of tight lines and heavy nets be vouchsafed to these pious devotees

*Photo, the Rev. Walter Weston*

modern, is mainly confined to the neighbourhood of the large towns, and they exercise but little influence on the sentiment and imagination of the bulk of the rural population. A close and striking parallel may be traced between the religious calendar of rural Japan and that of the old Romans, for it was

one which in each case reflected the sentiments of an agricultural people. Throughout the year these festivals spoke of the seasonal occupations of the farmer. One of the earliest is that of Inari-Sama, the Goddess of Food, at whose gaily decorated shrines services are held on the first day of the second



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month (Old Style, i.e., March) in supplication for a fruitful harvest later on. Inari-Sama is sometimes spoken of also as the Fox-Goddess, and is commonly identified with her servant, the fox.

Considering the all-importance of the rice-harvest to the whole nation, it is not surprising that this divinity should be held in such honour, not unmingled with dread, although these festal gatherings partake of a combination of love-feast and eucharist. Paper pictures of the fox are pasted over cottage doors as charms of exceptional potency. This animal is credited with

supernatural powers of bewitchment, and the belief in kitsune-tsuki—"Fox-possession"—is very real and widespread.

Though ignored by the educated Japanese, it is a subject of much interest to the psychologist and the medical man. A strange feature of such "possession" is the fact that the victim usually behaves in a manner, as nearly as it is possible for a human being to do so, like a fox, and is only to be satisfied with such food as that creature prefers to eat.

Japan is one of the most richly-watered countries in the world, and



### CANNY CORMORANTS WHO FISH MORE SURELY THAN ROD AND LINE

On moonless nights from June to October these birds, held to the fisherman's hand by lines, are dropped to the water and quickly engulf the fish attracted by the light from the flaming basket. They are prevented from swallowing all except tiny fish by a ring round their neck, and only wonderful skill prevents the line's entanglement. The scene is the Nagara river near Gifu

*Photo, the Rev. Walter Weston*





#### STURDY SHEPHERD OF THE OCEAN

Fishing is the national industry of Japan next to agriculture, and gives employment to nearly two millions of people. Fish are said to be more abundant in the waters round these islands than in almost any other part of the seven seas

*Photo, Nippon Yusen Kaisha*

nearly every swift-flowing river and impetuous mountain torrent has its own guardian divinity, credited with power to hurt or to help the countryside through which its waters flow. At such popular shrines—as for instance that of the goddess of the famous river Fujikawa, in the province of Kōshū in Central Japan—services are held in the city of Kōfu in the middle of April, on behalf of the fields and farms of that fertile plain, against the typhoons and inundations of early autumn. The divinity is taken out for an airing in her gorgeous car, and all is done to make her lend a favourable ear to the prayer offered up by her votaries.

The month of May—the most delightful and interesting of the whole year—sees rural Japan under its busiest, brightest, and most varied aspects, and in all its activities everyone, old and young alike, has a part to play. The barley, wheat, and millet are now ripening, and “honourable” tea is ready to be picked. The chief festival of this season is that of the God of Hailstorms, and many an anxious farmer in the great silk-producing districts in Central Japan pays a visit to the ancient village shrine to pray for the protection of his precious mulberry trees from the dreaded scourge.

Strangely enough, there is a belief that this tree is immune from lightning, and that a man caught in a thunderstorm out in the open has only to shout “kuwabara”—i.e., “mulberry grove”—in order to ensure safety. The Christian

Japanese farmer, moreover, is able to read with sympathetic interest the account in Exodus ix. of the plague of hail—“the flax and the barley was smitten, for the barley was in the ear and the flax was boded”—i.e., in bud.

Not only all the forces of nature, but also nearly every object of domestic utility and each article of food is placed under the care of its own special guardian spirit. In November the “Festival of the Bellows” is observed, in honour of the God of Fire, who is regarded as the patron of blacksmiths, by whom at this season offerings of fish, fruit, and sake (rice-beer) are made in almost every smithy in the



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land. But the most universal of all is that of the divinity of the domestic cooking furnace, said to have taught the art of cooking to mankind.

To this day the Japanese kitchen-maid styles her cooking-range *Hettsui-sama*—"My Lord Furnace"—and holds it to be unlucky to lay down edged tools upon it. Of this god (for it is sometimes regarded as a single spirit) the worship is observed throughout the length and breadth of the land, from the palace of the Emperor to the cottage of the peasant.

The dominating factor in the life of rural Japan, and the most important consideration for the nation at large, is the rice-crop. More than two-thirds of the cultivated area is devoted to it, and no less than 4,000 varieties are said to be produced. It is the periods of sowing, transplanting, and ingathering that

form the chief occasions of popular solicitude and rejoicing. Until the *Daimyō*—the one time feudal lords—retired into private life at the Restoration of 1868, their incomes were received in rice, and to-day the peasants pay their rent in the same way.

The chance scraps of conversation one overhears when wandering off the beaten tracks during the summer months nearly always seem to bear upon the state of the crops and the prospective prices of the precious grain. Japan is not only the third most important rice-producing country in the world, but its rice is, in point of quality, the very best. Its cultivation is carried out with the strictest conservatism, and when the young shoots are transplanted from the nursery beds, about the end of May, to be replanted in the "paddy" fields proper, millions of men



### POLING HIS CRAFT OVER THE SHALLOWS IN QUEST OF FISH

In this secluded spot, nestling at the foot of the wooded slopes overlooking Kyoto, where the river flows on its turbulent course amid high rocks and moss-grown boulders, the Japanese peasant has his happy fishing-ground, and here, equipped with hook, net, and spear, he waylays his spoil with little difficulty, for few are so skilled as he in the art of fresh-water fishery

*Photo, H. I. Merriman*





ARGENT ON AZURE THE SNOW-CAPPED SUMMITS OF SHIROUMA STAND OUT AGAINST THE SKY

Japan is a land of mountains and volcanoes. Notable in its mountain system is the range known as the Northern Japanese Alps, which runs for nearly 100 miles north and south, forming the eastern boundary of the provinces of Etchu and Hida, etc. 'Shirouma,' the 'White Horse Peak,' shown in this photograph, is the northern sentinel. The distant view resembles that of the Sierra Nevada in Spain, both in outline and in the latitude in which it lies. Its lower slopes bear the greatest number and variety of Japanese alpine flowers yet known.

*Photo, the Rev. Walter Weston*



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and women are to be seen bent double in unceasing toil, knee-deep in water and liquid mud.

This operation is an occasion of great rejoicing, and is celebrated with special songs—*Ta-ue-uta*, "Rice-field planting songs." With the ripening of the crop, the fields are seen dotted all over with tiny flags of bamboo and paper, inscribed with charms against the depredations of birds and insects. These charms are known as *mushiyoke*, "vermin dispellers," and are bought at shrines of special sanctity.

Two great and popular harvest festivals are held, as was the custom with the ancient Hebrews; the first to celebrate the offering of the first-fruits; and the second to mark the presenting of the new rice by the Emperor, or his special envoy, at the most sacred of all shrines—those of the Imperial Ancestors at Ise. The former of these most appeals to the popular imagination, for then, at all the village shrines, the best of the rice is presented with great rejoicings. On the stages hard by the shrine, and erected for the purpose, the old-time pantomimic dance, called *O Kagura*—"The Seat of the Gods"—is performed, to entertain the guardian divinity, in grateful acknowledgment of his kindly care. The idea is further impressed on the children by closing the schools in order to set them free to share in the general rejoicings.

Neighbouring villages usually keep their festivals on different days, as is often done in rural England at harvest-tide, so that it is possible to share their

festal pleasures with a community of interest and with neighbourly good feeling. One other gay rural festival in autumn is that of *Ebisu*, the God of Hard Work and of Wealth. It is kept with two-fold energy, for not only do all earnestly desire to be rich, but



COUNTRY COUSIN IN A JAPANESE TOWN

The peasants of Japan, though somewhat slow of wit, are shrewd enough in all that pertains to their own business. A country crowd at a festival is delightful to behold, being always good-natured and full of curiosity and childish enjoyment

*Photo, Mrs. E. Blake Gellibrand*

it is felt that the being who controls the gift of prosperity should himself be approached with cheerfulness, and courted with every outward manifestation of the enjoyment of the good things of life.

At the celebration of this festival in the province of Kishu, as the procession bearing the usual offerings approaches the shrine, the headman calls out, in a loud voice, "According to our annual custom let us all now laugh!" to which exhortation a hearty response is given.





#### TEA-PICKING AT THE FOOT OF THE "PEERLESS PEAK"

South-west of Fujiyama lies the district in which the tea industry is centred. The two pickings take place in May and June, and the vision of the beautiful mountain, which rises in one majestic unbroken sweep from the shores of the Pacific Ocean to a height of 12,400 feet, must come as an inspiring and refreshing experience to the workers in the midst of their busy toil.

*Photo, the Rev. Walter Weston*

The reason for this is that Ebisu, of all the "eight million divinities," never goes away with them to visit the great Shintō shrine in Izumo on their annual holiday, since he, being deaf, could not hear the summons that calls the pantheon thither. His own worshippers, therefore, seek to cheer him in his loneliness by their own infectious merriment, for it is a natural instinct of the human heart to feel that all such innocent gaiety must be acceptable to

the object of its most spontaneous rejoicings. "Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms."

Next in importance to the rice-crop, of which the annual value is usually not far short of 200 millions sterling, come silk and tea, which bring in about twenty and five millions respectively. The silk industry has some features of peculiar interest, of which not the least is the treatment of the precious worm





# SACRED STRUCTURE THAT GUARDS THE APPROACH TO HOLY GROUND

Every road leading to Fujiyama has a similar symbol, which is known as a torii; these torii are found all over Japan and indicate that a sacred spot is in their vicinity. Omiya is the principal starting-point and the most ancient route for pilgrims making the ascent of Japan's holiest peak, and thousands pass under this lofty gateway at the commencement of the climb

*Photo, the Rev. Walter Weston*





# COUNTRY CHILDREN HOMEWARD BOUND AT THE END OF A HAPPY DAY

They have been attending some of the festivities in celebration of the New Year, and the girl, as usual playing little mother, leads the ox on which her young brother is perched. The New Year festival is spread over several days, and is observed by all Japanese with much rejoicing, every house being adorned with flowers and other decorations of symbolic meaning

*Photo, Publishers' Photo Service*





#### EASY TRAVELLING UNDER THE SHADY BAMBOOS OF JAPAN

Though used in South Africa and India, Japan is the home of the rickshaw, a light structure not unlike a bathchair with high wheels. Its full native name, jinricksha, or jinrikisha, is derived from the words jin—a man, riki—strength, and sha—a carriage. On either side this shady avenue, near Kyoto, wave the lithe stems of bamboo, used for a hundred purposes in the Land of the Rising Sun

*Photo, the Rev. Walter Weston*





# COCK OF THE WALK FROM KOCHI WHO, WITH SOME ASSISTANCE, CAN A STRANGE TAIL UNFOLD

Instead of moulting in the accustomed manner the cock bird of this special breed of fowl, known as Kochi, persists with the growing of its tail and hackles for an indefinite period, even going to such lengths as may be seen in the photograph. This bird measures over twelve feet. Outside Japan such abnormal growth of the sickle feathers, as they are called, is seldom obtained by breeders, though four or five feet is not an uncommon length for the embellishments of this protracted fowl

*Photo, Publishers' Photo Service*



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itself. It is popularly known as O Ko sama—"The honourable little gentleman"—and during the period of his "intensive cultivation," in August, the satisfaction of his voracious appetite keeps whole households occupied day and night. The leaf-strewn trays then fill the entire dwelling, and the sound of the ceaseless nibbling of countless myriads is precisely that of the scratching of a thousand pens in a vast examination-room. It is stated that any rude, harsh, or noisy behaviour on the part of those within earshot of the little creatures will seriously affect the quality of the silk they produce.

Tea, the national beverage of Japan, was introduced, like most other good things, from China, about A.D. 800, but for 1,000 years its use was chiefly confined to the Court and the aristocracy. It is not usually picked until after three years' growth, and is nearly all consumed in Japan itself, with the exception of some fifty million pounds exported to Canada and the U.S.A.

In the planting, transplanting, and harvesting of the rice women are always to the fore; they tend the silkworms, which, owing to their delicacy and susceptibility to temperature, require careful watching, ventilation and cleaning, and conduct nearly all the operations connected with them; they pick, and, later on, "fire" the tea. No labour comes amiss to them. It is not surprising, therefore, that, in the country most notorious for the large percentage of its divorces, the proportion is smallest among its peasantry. It is also not to

be wondered at that these useful and inexpensive helpers have relatively much more freedom and consideration bestowed on them than is usually enjoyed by the wives of the "upper classes." The farmer's wife shares not merely her husband's labours but also his counsels,



**HUNTSMEN OF THE HIDA MOUNTAINS**

In these fastnesses, part of the untamed wild, hunters stalk the bear shuffling through the trees, the boar rooting in the undergrowth, the nimble chamois of the rocks, and the wolf howling under the stars. Hunting is controlled by strict game-laws

*Photo, the Rev. Walter Weston*

and it is often she who keeps the purse and really rules the home. One knows of villages notorious as *kaka denka*—"Woman's Throne"—a title which tells of the sway of woman over man not commonly associated with the land where nearly all the laws made, and most of the conventions accepted, are for the comfort and the advantage of the male.

In some of the secluded valleys running southwards from the west coast





#### KAMONJI, A VENERABLE HUNTER-GUIDE OF THE JAPANESE ALPS

He has followed the calling for over fifty years. More bears and chamois have fallen to his rifle than to any other hunter, for he knows exactly when the winter snows drive the big game from their lairs. Possessing extraordinary physical powers, his fame as a guide is widespread in the Japanese mountaineering world, and no one knows the wild ranges better than this kindly old man

*Photo, the Rev. Walter Weston*

into the great mountain mass of the Japanese Alps there are found domestic institutions of an exceedingly primitive and patriarchal type. Here one meets with whole families dwelling under one and the same roof, and that roof of gigantic size, families that comprise not merely parents and children, but also uncles, aunts, nephews, nieces, and

grandchildren, to the number of fifty or more. The heads of such families exercise almost despotic authority, and only the heir, who is not necessarily the eldest son, is allowed to marry. The other sons contract "irregular" unions, the children of which are adopted into the family of the mother. In rural Japan the mountain mineral spring,



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the onsen, or yuba, more than anything else, affords full scope for that sociability for which the Japanese are so justly noted; there is nothing quite like it in any other land. These onsen are a natural outcome of the highly volcanic forces so widespread over the whole country, and are much prized by the numerous visitors attracted to them, either for the sake of their healing waters, or by the opportunities they

afford of killing time pleasantly in congenial company.

As a rule, people bathe together without distinction of sex, age, or class, and everything is carried on with the utmost decorum and modesty, for, as it has been truly remarked, the Japanese though accustomed to seeing the nude, do not notice it. One of these onsen visited by the writer in the Japanese Alps has been in the possession of the family of



### HARDY HUNTERS OF CRAG AND GLEN IN THE JAPANESE ALPS;

Existence among mountains implying a certain vigour of life and involving exceptional effort where any distance has to be traversed always breeds a special type of vigour, as may be observed in this quintet of Japanese mountaineers. They hail from the north part of this mountain region, which is its wildest part and is almost without inhabitants for a thousand square miles.

*Photo, H. E. Daunt*





#### MOUNTAIN SOLITUDE PREFERRED TO THE BUSY HAUNTS OF MEN

Living in the Japanese Alps this old peasant is content with his rude hut and its miscellany of mats and barks of timber and straw. To the photographer he admitted never having seen either a horse-drawn cart or a foreigner, or heard of Christianity. His home is forty miles from the railway station and he prefers the tranquillity of his solitude to the unquiet of civilization

*Photo, the Rev. W. H. M. Walton*

the present owner over 300 years. Lying on the edge of the public wooden tank were noticed a number of boulders from the neighbouring stream. These, we were informed, are for the use of the many bathers who spend several days at a stretch in the hot water, and are laid in the lap on "going to bed" at night so as to prevent the bather

from "turning turtle" and drowning in his sleep.

Among the most ardent habitués of such places are the young men of the student class, who delight to beguile the long hours with the recital, in the high falsetto affected by the Japanese actor, of portions of popular dramas, the effect of which is held to be enhanced



## JAPAN & THE JAPANESE

by the damp air and confined surroundings. In this they differ widely from the ancient Greeks, who considered noisy singing in the public baths a sign of particularly boorish behaviour.

There are few sheep, for the coarse bamboo grass, almost universal, is fatal to them, and the horses feed poorly on such fodder as is available, though in the north better pasturage is obtained for the breeds imported by the Government for the advancement of stock-farming. With the gradual dying out of Buddhist prejudice against eating meat, there is an increase of cattle destined for human consumption.

The contribution of rural Japan to the nation's wealth strikes us all the more forcibly as we take stock of the natural resources of the land. Its far-flung sinuous length stretches through

30° of latitude, from sub-arctic waters to semi-tropical, and its mountains rise steeply from the shores of ocean to a height of over 12,000 feet. While, on the one hand, warm currents bathe those shores the year round, on the west coast the bitter winter blasts sweeping across from icebound Siberia chill the vapour over the Sea of Japan, and heavy snowfalls often bury deep the land on that side, and many a village is almost hidden from view for weeks. Climatic conditions such as these naturally exercise an immense influence upon the products of the soil and man's activities in dealing with them.

Here, then, we find the pines and firs of Northern Europe flourishing almost side by side with the bamboo, tobacco, and sugar-cane of tropical Asia. Nearly one-half of the whole area of Japan is



**WORSHIPFUL MAYORS FROM RURAL VILLAGES OF AOMORI**  
Municipality, town, and village are the units of Japanese local government. Each has its assembly presided over by a mayor elected thereby and empowered to deal with local affairs, mainly financial. These mayors, or headmen, are men of high intelligence, whose public service, especially where famine or other disasters overtake the poorer villages, can hardly be over-estimated

*Photo, the Rev. Walter Weston*



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clothed in forest trees, and splendid are the cypress and the cryptomeria, the many varieties of pine and oak and valuable timber trees that one meets everywhere. Tobacco—a Government monopoly—sugar, camphor (these found mainly in the south), and the paper plants—the paper mulberry and the

treated as flowering shrubs, and are little grown for the sake of their fruit. No less than 400 kinds of mulberry trees are found, over a million acres being occupied by them in the main island. The bamboo is ubiquitous, and is employed for innumerable useful purposes.

The mineral products of Japan are very varied, though not great in bulk. Coal reaches an output of some thirty million tons, while copper, which ranks next in importance, is produced to the value of nearly £9,000,000 sterling; petroleum, £3,000,000; gold, £1,000,000, and silver slightly more. Other valuable yields are tungsten and manganese ores, antimony, and molybdenite. Refined sulphur attains an average yield of nearly £3,000,000 sterling. While there is much room for improvement in mining engineering, it is stated that methods are in use at the copper mines of Ashio, for getting rid of impurities, that have no equal elsewhere.

Machine construction and kindred industries have shown remarkable

development of late years, and shipyards are turning out some of the largest battle-ships and mercantile shipping afloat. The shops of Japan mainly produce boilers, rolling-stock, electric dynamos, telephone apparatus, and weaving and printing machines for home use. Brewing, started in 1876 under the guidance of German experts and with German materials, has of late increased by leaps and bounds, partly due to the drying up of German imports to the Far East during the Great War, and quantities are now exported throughout that region. The irony of the situation is enhanced by the fact that the barley used is that



### JAPANESE MUMMING BIRDS

Popular figures always greeted with applause at the New Year festival in Japan, as the mummings were in Europe at Christmas, are men who, attired in old-time garb, go from house to house singing and dancing a comic folk dance, known as the Manzai

*Photo, Nippon Yusen Kaisha*

papyrus *Edgeworthia*—are among the chief vegetable assets, while great quantities of the sweet potato are grown as one of the principal foods of the humbler folk. The chief fruits are the "Mandarin" oranges, of which the best come from the southern seashore provinces, and the beautiful golden persimmon from a little farther north. Of the former a proverb says, "When the orange grows red the doctor's face grows green," in allusion to the medicinal value of this most delicious of all their fruit. Apples are being cultivated with increasing success in the north, but the cherry, plum, and peach are mainly



# *JAPAN IN COLOUR*

## *Scenes of Living Beauty*



*Cradled in the lake lying softly luminous at its feet is the gleam of Fuji-san's proud head lifted high into the regions of eternal snow*

All photos by the Rev. Walter Weston





*Before the façades of Japanese dwellings festooned with emblematic significance New Year greetings of inimitable courtesy are exchanged*





*A genuine pleasure-ground is this iris garden of Horikiri, its display of efflorescence in ecstatic colouring a delight to both young and old*





*They flit among the flowers in their multi-hued attire, radiant human butterflies, making the scene at once a living picture and a poem*





*Unspeakably lovely is this Japanese garden, where tremulous shadows of wistaria-blossom play like soft fancies in the drowsy water*





*Clothed with sacerdotal dignity this servant of Buddha is seeking the salvation promised to introspection as the means of self-mastery*





*The daintiness and charm of feminine Japanese manners are indescribable, and guest and hostess vie with each other in modest deference*





*The merry romp of the big or small sister of Japan is hindered no whit by the strapping morsel of humanity invariably carried on her back*



grown from seeds originally imported into Hokkaido from Germany.

Considerable progress has also been made with the manufacture of cheap matches, glass, soap, umbrellas, and "real Panama" hats made of paper! Remarkable progress has been seen in the textile manufactures, which employ large numbers of women and children drawn chiefly from the country districts.

The reputation of many of the ordinary Japanese business men is as yet, unfortunately, far from good, for until lately the stigma attached to "trade" confined nearly all the best blood of Japan to the soldier and the farmer. It is not surprising, therefore, that while several quite "model" factories are to be found, the management of most others is mainly concerned with getting the utmost possible out of their operatives, regardless of their physical or moral welfare.

Until recently the female employees—many of them mere children—were compelled to work twelve to fourteen hours a day, with few holidays and in wretched surroundings. The day and night shifts occupied the same beds, and tuberculosis was only one of the diseases rampant. Of the women alone sixty per cent. never returned to their homes, while of those who did twenty per cent. died within a year. Most of the former either move on from one factory to another or drift away into lives of misery and shame.

Though remedial measures were occasionally passed they were not enforced, for vested interests held them up. However, at the International Labour Conference held at Washington, U.S.A.,

in 1919, the Japanese delegation agreed to get their daily hours of labour reduced to nine and a half, and to ensure payment of something nearer to a living wage. But for these drastic reforms the public conscience has yet to be educated, so fifteen years' grace was demanded before the measures should



#### OWLISH EYES SCAN THE FUTURE

Draw at a hazard one of his numbered mikuji or divining sticks, and he will give you a paper numbered to correspond, and inscribed with varied information about your impending fortune, in respect of health, wealth, and love

*Photo, Underwood Press Service*

take effect. Meanwhile, the aid of the Y.M.C.A., etc., has been called in to help to ameliorate the conditions prevailing in some of the larger industrial centres, though probably the earliest efforts in this direction should be credited to the private philanthropic devotion of an honorary lady worker from England over thirty years ago.

On the other hand, a walk down an average street in a typical unspoilt Japanese town affords almost a liberal education in those fine arts that are representative of the taste and skill of the most artistic race of modern times. Nearly every object displayed for





**WHERE WINTER LAYS A WHITE BLANKET ROUND FROZEN HOMESTEADS**  
 Aomori Prefecture is the most northerly in Japan proper, or Honshu, as the main island is named, and these muffled mites need good protection against the cold weather, which lasts for about four months in these parts, the difference in temperature from places at corresponding latitudes in China being accounted for by the surrounding sea. Nor is the soil so fertile as in the sunnier south

*Photo, the Rev. Walter Weston*



common use is in itself an "ornament"—a work of art. The shop front, open to the gaze of the passer-by, shows the craftsman at his work, a flower in a little vase near by, and probably a small son at play, or watching his father's deft fingers at work on the fans, lanterns, ivory carving, silk embroidery, or what not. All the time the child is growing familiar with the sight of beautiful things, and through his bright, keen little eyes he is unconsciously imbibing the correct methods of producing them, while the spectator's own interest also is aroused, and his taste, too, is being educated on right lines.

As a result a high standard of æsthetic appreciation is exceedingly widespread; to meet which the artist has every incentive to produce the best work of which he is capable. "Art for art's sake" has been no mere shibboleth with the Japanese craftsman. Formerly the best work was usually that wrought for the feudal lord, or for some other noble patron who entirely supported the artist and left him free to do it in his own time, and according to his ability and skill.

There is now an unfortunate tendency, owing to the uneducated European fancy for Japanese "curios," to produce quantity rather than quality, and though in some of the famous workshops of Kyoto, etc., exquisite specimens of modern craftsmanship are to be acquired, the average standard has distinctly deteriorated. The cult of up-to-date modernity sometimes finds amusing, though wholly unintentional, illustration in the large cities, where the

progressive shopkeeper will set up an alluring "English" signboard, such as "Clothing of woman tailor. Ladies furnished in the upper story"; or, over a local transport agency, "Leave your luggage with us and we will send it in every direction." As we turn to the domestic side of Japanese



#### IN QUEST OF THE PRECIOUS PEARL

Poised for the plunge to take her groping fingers to the sea-bed, the girl diver, with goggles to protect her eyes from the salt water, is seeking oysters, but for the jeweller, not the gourmet

*Photo, Publishers' Photo Service*

life, the first fact which strikes us is the unsubstantial nature of the ordinary dwelling. The buildings are low and chiefly constructed of wood, with the main walls occasionally of a kind of plaster, and with rooms divided from each other by sliding screens of paper stretched on a light trelliswork of white wood. These conditions are due partly to the lack of more substantial materials, and partly to those risks





#### WHERE THE WOMAN WIELDS THE HEAVIER HAMMER

Their smithy is ringing with the lusty blows of this hard-working pair, though the absence of an anvil, and the low level of its substitute, must make for aching backs. This interior hardly differs from a European blacksmith's shop, save that there is a noticeable absence of horseshoes. The woman, with her sturdy arms, seems very capable of swinging her weighty sledge

from earthquake which are also accountable for the absence of underground sanitary drainage. With the growth of architectural knowledge, however, larger buildings in Western style are rising in some of the great towns, notable instances of which are the Mitsui Company's block and the huge red brick Central Railway Station, both in the centre of Tokyo. Otherwise there is a strange air of insignificance about the aspect of an average Japanese town when seen from a few feet above its mouse-coloured roofs of shingling or tiles.

There is nothing mean or drab, however, about the interior of the ordinary

Japanese home, for this needs no ornament or adventitious aid to render it attractive to the artistic eye. It is hardly an exaggeration to call it a work of art in itself, though the absence of the furniture of the West may suggest a want of comfort and ease. By the removal of the sliding paper screens several rooms may be thrown into one, and the whole aspect then reveals an almost entire lack of domestic privacy. This, nevertheless, conduces to sociability, and to conditions of "common" life with their corresponding advantages.

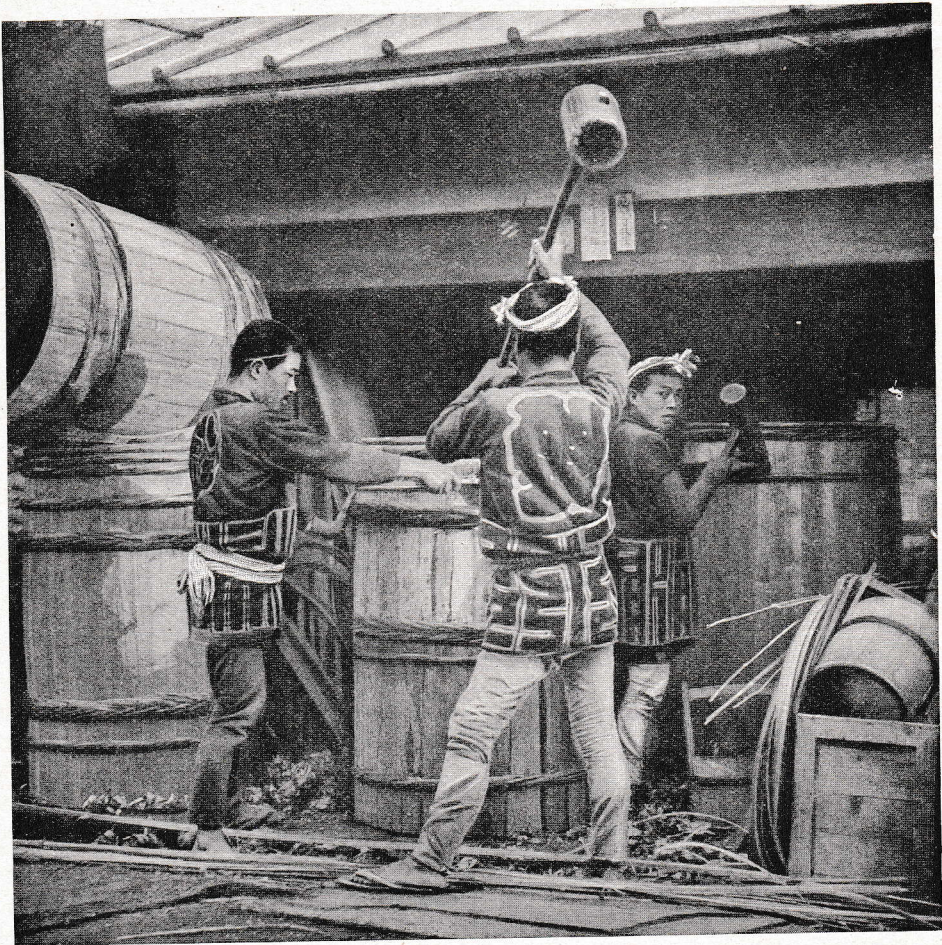
The children enjoy complete freedom of movement, for there is no furniture to break, while intercourse with adults



## JAPAN & THE JAPANESE

early develops the intelligence. Maternal oversight and devotion are practised to a degree seldom seen in Western lands, and though the father exhibits a certain fondness for his children—especially for the boys—it is to the mother that most of what is best in the development of early ideas of loyalty, courage, and self-sacrifice is chiefly due. It is she who is the first to stir the youthful imagination with tales of derring-do, and in her own person she sets an example of unselfishness, courtesy, and self-control such as has never been surpassed—if ever equalled—in the history of any nation.

It is probable that no people have produced a womanhood with such widespread and lofty ideals of duty as are exhibited by the women of Japan. It is all the more remarkable because, as has been said, nearly all the social conventions exist mainly for the advantage and convenience of the man. At times it is almost difficult to realize they belong to the same race. In spite of the progress made with female education, Japan is woefully behindhand in the position accorded to her women, most of whom have been brought up hitherto almost solely on the teaching known as the



JAPANESE COOPERS AT WORK UPON BARREL AND BUCKET

No small measure of optimism and trust in his mate must repose in the mind of the man on the left who, with equanimity, can hold his knuckles in such close proximity to the target of the lusty blows from this mighty mallet. The barrels are bound with twisted bamboo strips, and the buckets with copper. Each worker bears his employer's mark on the back of his tunic

*Photo, the Rev. Walter Weston*





#### HOEING UP THE RICE-GROUNDS BEFORE SOWING THE NEXT CROP

More than half the population of Japan is concerned with rice cultivation, and two-thirds of the arable land is devoted to its production. Much of the work has to be done under such conditions as seen in this photograph, the labourer often sinking to his knees in the soft, but fertile mud. This coolie makes light of what, with his clumsy implement, must be heavy work

*Photo, Mrs. E. Blake Gellibrand*



#### AT WORK WITH A JAPANESE PLOUGH OF ANCIENT PATTERN

Common rice belongs to the same botanical family as the grasses, and is one of the most widely cultivated of human food-plants, forming the staple of life in Japan. The Japanese have many ways of serving it for eating, and also distil from it an alcoholic drink called sake. The plough seen above is of the type imported from China two thousand years ago, and even then it was old

*Photo, the Rev. Walter Weston*





#### LUSH FIELDS WHERE THE YOUNG RICE SPRINGS

Not inconceivable as an English landscape, this scene is more reminiscent of a garden than husbandry. The paddy fields, irrigated to preserve that muddy condition in which rice grows best, stretch away into the distance till they seem a meadow beneath the thick copse. The attendant coolie, resting a while from his labours, hoe in hand, contemplates his own and nature's handiwork.



#### GATHERING IN THE RICE HARVEST IN THE PADDY FIELDS OF JAPAN

In most parts where there is low-lying ground, small fields surrounded by low grassy ridges may be seen. In the photograph, the rice stalks are being passed through a hackling machine, this being one of the many processes which the plant must undergo before it is marketable in its several forms—polished, coated, or glazed rice, the first being most usual at European tables.

*Photos, Nippon Yusen Kaisha*



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Onna Daigaku—"The great learning for woman."

From this she finds that her lot may be summed up in the "Three Obediences"—to her father, while unmarried; to her husband, when married; and, during widowhood, to her son. It is impressed upon her unsparingly that she is an inferior creature to man, nor does the teaching of Buddhism help her with its denial to her of the possession of a soul! She is taught, finally, that "the five worst maladies that affect the human mind—indocility, discontent, jealousy, slander, and silliness—are to be found in seven or eight out of every ten women, and that the worst of them is silliness. From these arises the inferiority of women to men." Add to these generally received views the fact that a wife might be divorced

for being barren, too talkative, or idle, and that for every three or four marriages there is one divorce, the wonder of the attractiveness and the worth of the vast majority of the women of Japan is all the more complete.

A strange fact is that frequently the higher her social rank the lower becomes woman's relative position towards man. Yet it is to one of the most distinguished Japanese soldiers of modern times—General Kodama, Chief of Staff during the Russo-Japanese war—that we owe the following high testimony to her moral and domestic worth:

When we speak of the achievements of the Japanese soldier, we must not forget that it is not the men of Japan who are altogether responsible for these deeds. If our men had not been trained by their mothers that everything must be sacrificed on the altar of duty and honour, they



**GRINDING THE LEAVES OF THE FRAGRANT TEA, PROMOTER OF GOSSIP**  
Introduced into Japan from China in the ninth century A.D., tea was encouraged by the Buddhists, who used its aid in keeping them awake during their night vigils. Tea-drinking has assumed, in Japan, among certain sections, the qualities of a rite. These tea ceremonies are performed according to rules of great antiquity, and various forms of the drink, almost unknown elsewhere, are used

*Photo, Nippon Yusen Kaisha*



would not have done what they have done to-day. The Japanese women are very gentle and quiet and unassuming, but they are very brave, and the courage of our soldiers is largely due to the training they have received as little children from their mothers. No nation can ever become really great unless its women are, above all things, courageous, yet gentle and modest. Japan owes as much to her women as to her soldiers.

Yet the colloquial expression sometimes used by the ordinary Japanese husband when referring in company to his wife, signifies: "The thing which lives in the back part of the house."

In striking contrast to the conventional attitude of the ordinary man towards the woman of Japan is the testimony of a famous educationist of sixty years ago, on the eve of his execution by the Government of Shogun for his loyal attitude to the Imperial House of that day. In a farewell letter to his sister, Yoshida Shoin, who was no more than thirty years old at the time, thus set down his considered judgement:

The position of women in the home is very important indeed, for on them is the responsibility of bringing up the children, and, up to ten years of age, their home teaching and training form the most important feature of their development. They must not be taught in books only, but must have a proper example of character and behaviour set before them as well. The training of children should begin before they are born. Even from the first moment of conception the mother should keep her mind pure, and should not entertain the least thoughts of base or mean motives, for from that time the bent of personal characteristics has its beginning. As the mother should take great care to keep physically strong to ensure a physically strong child, so the child should have a moral and spiritual



MERRY-FACED MAIDENS AT A FAVOURITE TASK

After the June rains, when the compact little tea-bushes are clothed with dark glossy green, the hillsides of Japan become gay with groups of women and girls whose musical chatter and laughter fill the plantations with infectious merriment

*Photo, Nippon Yusen Kaisha*

inheritance. If we have typical mothers and chaste women, we shall have obedient children and loyal citizens.

It is on the twin pillars of filial piety and loyalty that the whole fabric of Japanese society, in the widest sense, is reared. The latter really is supposed to be the consequence of the former, for the Emperor is regarded, nominally at any rate, as the father of his people, and, as such, is set before the children of the nation in their schools from earliest days. But it is in the teaching of filial piety that the mothers of Japan excel, and the work is carried on in the most attractive ways, usually by means of popular stories, mainly derived from the Chinese, recounting the virtues of the famous "Twenty-four Paragons of Filial Piety," which



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all children, especially the boys, are urged to imitate.

Among these stories we find that of the youth who rewarded the unkindness of a cruel stepmother—deprived in winter of the fish of which she was inordinately fond—by seating himself on the frozen surface of a lake until the warmth of his body had melted a hole at which he was enabled to take the choice carp

advancing age on the part of his parents, dressed himself up in the garments of childhood and performed such surprising antics before their eyes as only a gambolling child would be thought capable of, with the result that the old people took heart and so a new lease of the joys of earlier days.

The chief unit of social life in Japan is the family, the formal decisions of



### JAPAN'S GENIUS FINDS EXPRESSION IN ENAMELLED ART

Japanese art remains at its highest in the cloisonné enamels produced in Tokyo and Kyoto. Essentially the process consists in tracing designs on the surface of vessels by cloisons, little fillets of metal, and filling the interstices with coloured enamel pastes, which are then vitrified. In another process the design is chiselled on the metal base and transparent enamels are superimposed

that came there to breathe. Another recounts the devotion of the tender-skinned lad whose parents were too poor to own a protective mosquito-net and suffered in consequence. However, by occupying the most infested spot himself, the boy managed to attract the pests to himself, and so set his parents free.

The most popular story of all, perhaps, is of the old man of seventy who, in order to mitigate the regrets at

whose "council" are, in many instances, recognized by the State as practically equivalent to a legal enactment. The actions of the individual are largely subordinated to considerations of the family approval and advantage, particularly in such matters as marriage, business career, etc. The safe return home of a soldier from a victorious campaign was often regarded as less desirable than death on the field of battle, for the latter brought undying



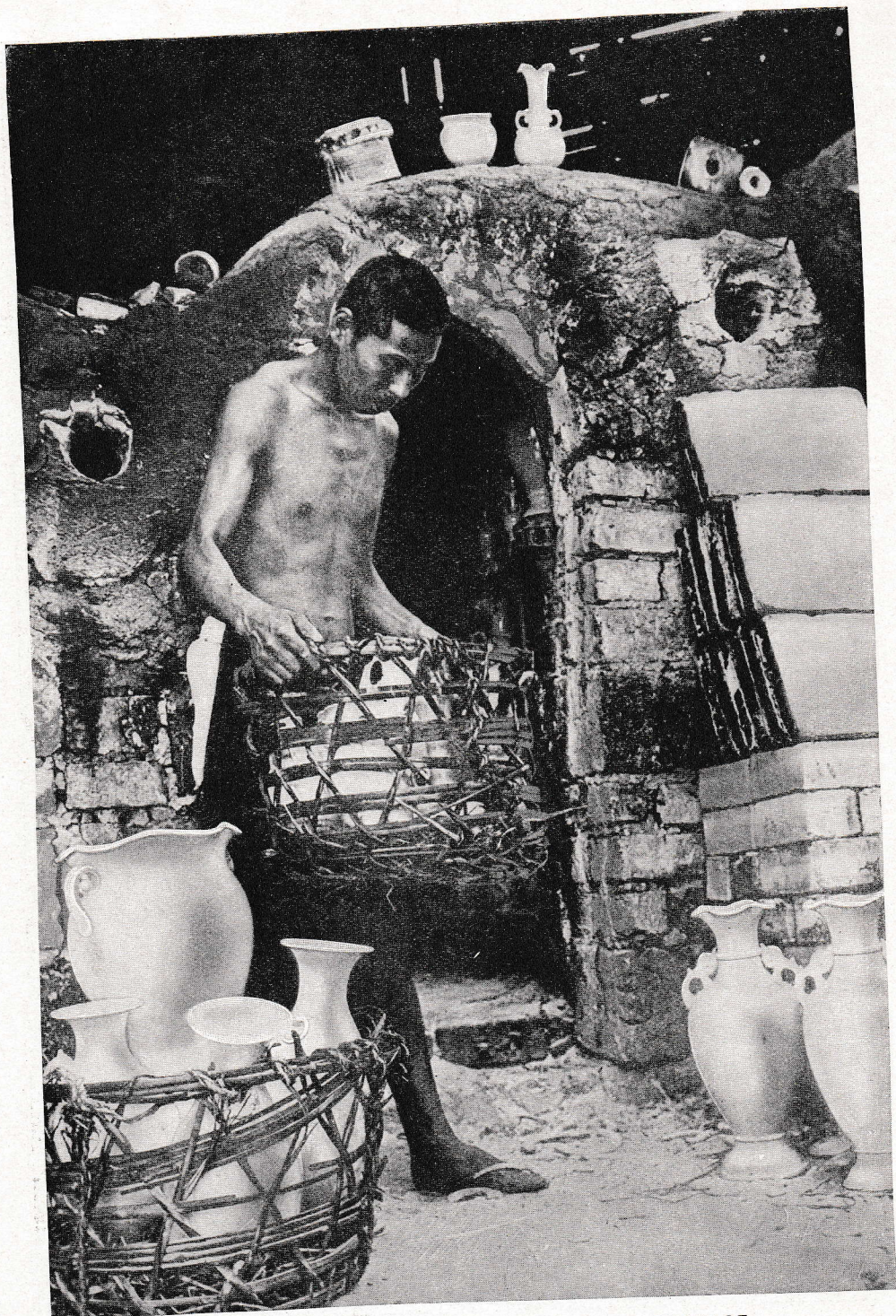


#### FIRING ENAMELS IN A KYOTO CLOISONNÉ FACTORY

Since Japan was thrown open to the foreigner an immense demand has sprung up for inexpensive specimens of enamel work, and vases, boxes, and other articles in a cheap-grade cloisonné are manufactured wholesale for export. Although vastly inferior to the exquisite enamels produced by the three leading schools since 1875, many of these products are pleasing in design and craftsmanship

*Photo, Underwood Press Service*



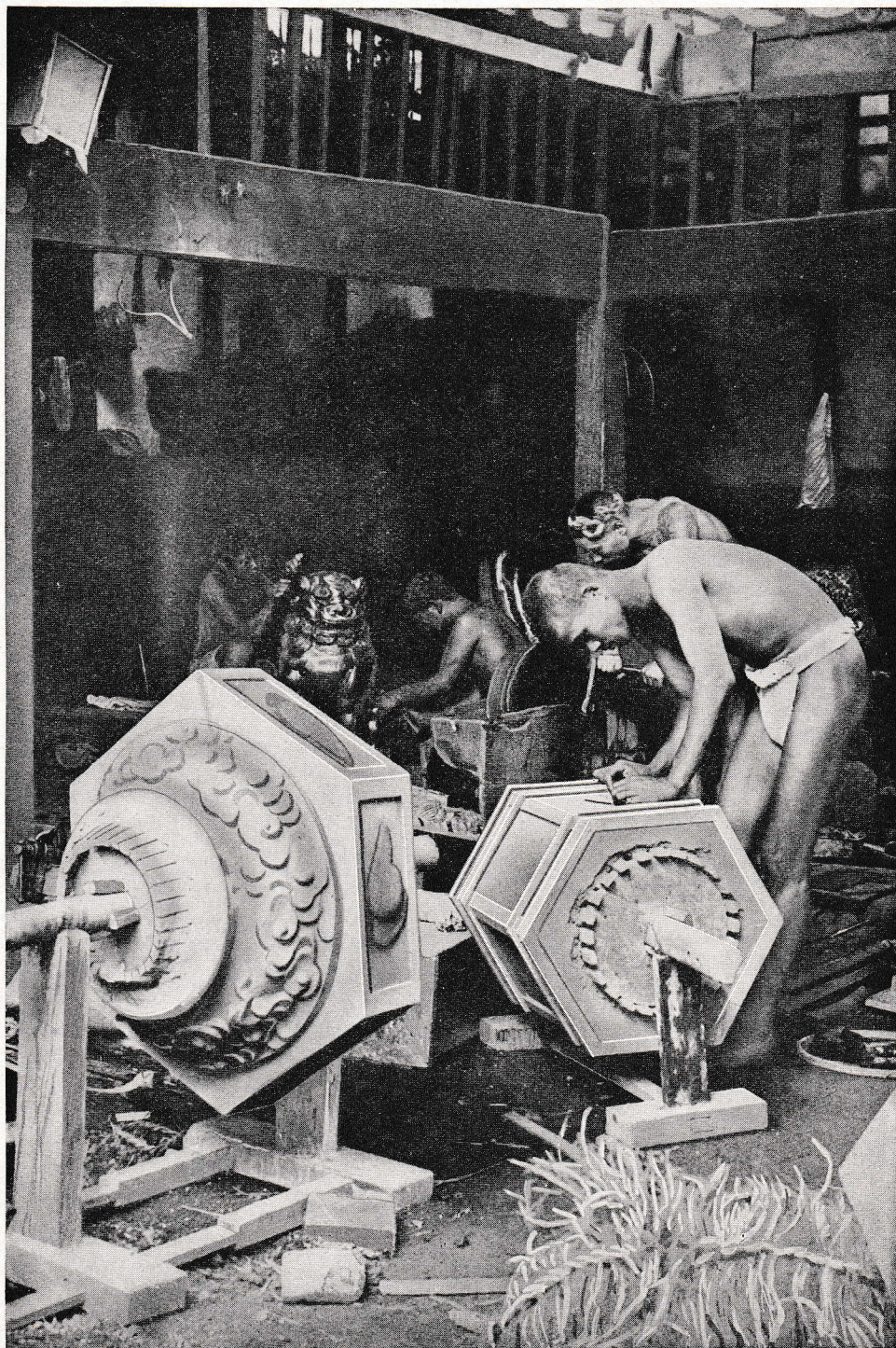


### FLAWLESS FAIENCE FRESH FROM THE FURNACE

Kyoto ware is mostly faience—that is, fine pottery enamelled over the glaze, and the most famous ceramic productions of the city are known as Awata-yaki, from the locality of the potteries. Among Awata potters, Kinkozan, who flourished 1745-60, ranks high, and his family name still distinguishes one porcelain factory. Specimen pieces are of graceful outline, high glaze, and sparse decoration

*Photo, Underwood Press Service*





#### ARTIST FINGERS FASHIONING PORCELAIN LANTERNS

Lanterns provide a wide field for the exercise of Japanese artistic genius, for, despite the introduction of gas and electricity as illuminants in houses, their manufacture remains an important industry, owing to their ceremonial use in religious buildings and in the decoration of the numerous festivals. Lanterns of bronze, stone, and porcelain figure in all temples and shrines, and in many landscape gardens

*Photo, the Rev. Walter Weston*





**SWEET STRAINS FROM  
STREET SINGERS**

Here we have a wandering  
trio of Japanese girls, two  
with the guitar-like gakkō,  
while the third sings softly,  
with folded hands

*Photo, Mrs. E. B. Gellibrand*

glory to the family name,  
since the sacred memorial  
tablet placed in the family  
shrine provided a per-  
petual record of the sacri-  
fice of one of its members  
to the country's cause,  
and not only gave satis-  
faction to the living, but  
also served as a source of  
eternal pleasure to the  
spirits of the departed  
ancestors.

These ideals, however,  
are slowly disintegrating,  
under the influence of  
an individualism which is  
permeating nearly every  
class of society. The

family ties are loosening  
with the increase of facili-  
ties that enable indi-  
vidual members to seek  
their fortunes farther  
afield. The increase of  
wealth, both as a means  
of ministering to personal  
pleasure and of promoting  
the country's position  
among the Great Powers,  
tends to foster self-  
interest, and to weaken  
the old fighting spirit  
which was all-powerful  
during the days of the  
country's seclusion from  
competition with the out-  
side world.

Moreover, the growth of  
democracy is accompanied



**STROLLING PLAYERS IN A STRING DUET**

It would be a task of some difficulty to find any other instrument  
to fit this quaint little maid twanging her gakkō. She has the  
professional's unconcerned air, and an eye to the promise of  
lucrative business farther down the street





#### TWO MINSTREL BOYS DURING A PAUSE IN THEIR PERFORMANCE

Japanese music, as played on native instruments, has charms to soothe the Oriental mind, though somewhat incomprehensible to European ears. Besides geisha there are a number of wandering players, not a few of whom start professional life at an early age. The rakish angle of the nearer boy's hat is unavoidable if any close proximity is desired with his similarly equipped companion

*Photo, H. I. Merriman*

by an increasing disinclination for military service and by a steady revolt against the rule of a military autocracy which has for so long held sway over the nation's affairs.

Even the influence of Bushido is on the wane, a fact which more, perhaps, than any other speaks of radical departure from the ancient ways. This "Knightly Way," hitherto one of the most powerful formative influences on the character of the manhood of Japan, is a system of ethics based on the ancient chivalry of feudal days, which was itself greatly due to Confucian teaching. Although lacking in ideals of reverence for womanhood, chastity, and truthfulness, it inculcated, above all things, unflinching loyalty and the sternest self-control. A man's life and property, as well as those of his family, were of absolutely no account compared with the claims of his feudal lord. "You must die, by the side of your lord,"



#### HAT AND MASK COMBINED

This bamboo headgear effectually conceals the identity of the wearer, and prevents the inquisitive from peering through the grating in front

*Photo, Mrs. E. Blake Gellibrand*



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was the proud declaration of the famous Daimyō Otono to his Samurai followers, "and never turn your back on your foe. If," he added, "you die at sea, let your body sink into the water; if you die on the hillside, let it lie outstretched on the mountain grass."

This loyalty to the overlord has been transferred to the Emperor, a proceeding which brought with it the higher form of reverence sometimes termed "Emperor worship," since the alleged divine

lusty cheers. Whereas, once, none but a privileged few were allowed to gaze upon his face, an immense sensation was recently caused by the announcement that the Crown Prince had, at a military review, actually spoken personally to two soldiers in the ranks.

The present situation, however, is one full of contradictions, and may fairly be described as a state of transition, in which, while one section of the people is exalting self-sacrifice and loyalty to



REPAIRING THE TRAY ON WHICH THE SILKWORM SPINS ITS COCOON

After hatching, the silkworm spends every available moment between the periods of moulting in satisfying its gigantic appetite on the mulberry leaves grown for its feeding, and when the time for spinning comes the worms are placed on trays, arranged in tiers, and ascend the pieces of brushwood to make their cocoons, a number of which are seen on shelves to the left

*Photo, Publishers' Photo Service*

descent of the sovereign from the "gods" to whom the creation of Japan was due placed him in a category of beings different from any of his subjects. But this attitude of reverence, also, is being slowly undermined by materialism and the rationalistic criticism of modern scholarship.

The Emperor, whose progress through the streets of the capital was a few years ago greeted in solemn silence with lowly obeisances, is now often greeted with

the Emperor above all else, another is mainly engrossed in the worship of material gain and the advancement of personal ambitions.

The good manners of the Japanese are proverbial, for great attention is paid in the schools to the teaching of etiquette. In ordered social life in the towns this is apt to become somewhat artificial, and these people, before whom the Englishman feels almost an awkward blunderer, are often found to cut





#### JAPANESE FACTORY HANDS REELING SILK FROM FINISHED COCOONS

As soon as the cocoons are ready, they are collected and the inmates killed. After being soaked, those that are damaged or inferior are relegated to the spun-silk manufacture, the rest being graded according to size, quality, and colour. These are then placed in warm water to facilitate disintegration, the ends of several are joined together, and the filament is reeled off on wheels

*Photo, the Rev. Walter Weston*

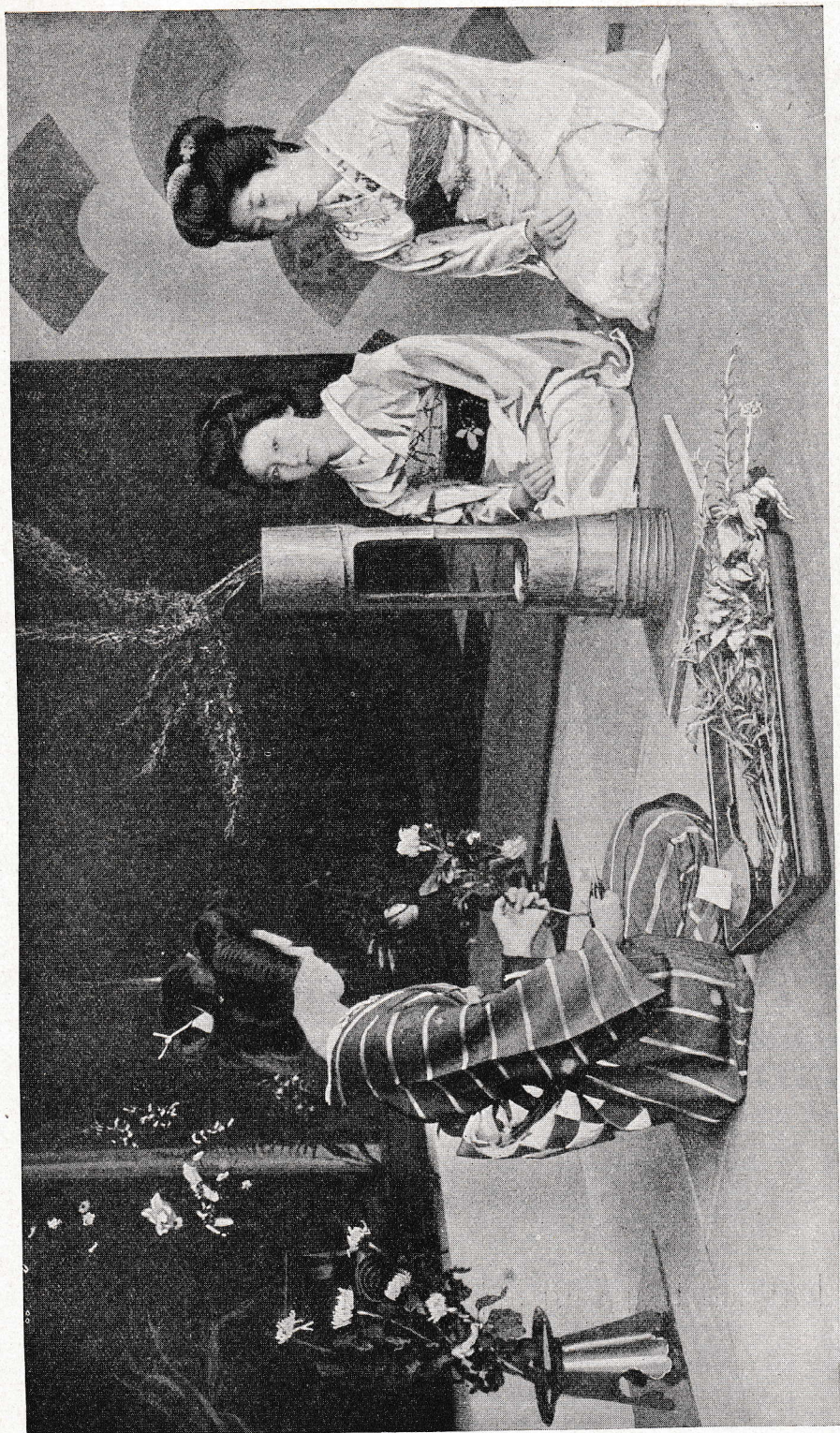




# HIGH-CLASS WEDDING CEREMONY IN PROGRESS. IN THE LAND OF THE RISING SUN

Nowadays the domestic life of the Japanese married woman seems happy enough since the position of her sex is one of decreasing inferiority; and although marriage arrangements are still theoretically left to the parents, the young man and girl have a decided say in the matter. Formerly, at the marriage ceremony, which was purely a civil function, the young wife often beheld her husband for the first time, and besides bearing the brunt of all the housekeeping in her new home, one of her chief obligations lay in complete submission to her husband's parents





**"THE FLOWER SHE TOUCH'D ON DIPT AND ROSE, AND TURN'D TO LOOK AT HER"**

Flower arrangement is a recognized part of the education of all Japanese children, especially of the girls, and in few things is the subtle decorative instinct of the people so beautifully revealed. A Japanese will spend quite a long time in the consideration and evolution of a floral scheme, not regarding it as finished until the disposition of every twig and blossom satisfies his critical eye. The interior decoration of the houses is chiefly effected with cut flowers and foliage, and beautiful results are obtained with very simple material

*Photo, Nippon Yusen Kaisha*





TITTERING CHAIN OF MERRY LITTLE MAIDS PLAYING "FOX AND GEESE" IN A JAPANESE GARDEN.

Much gay noise of childish laughter, of the shouts of the pursuer and the screams of the pursued, fills this quaint garden of Japan. Before the wide veranda the leader of the line tries to keep her protecting outstretched arms between the little mites who toddle breathlessly in the rear and the "fox," who seeks with guileful art to pass the leading "goose," and come at her small progeny behind. A toy bridge spans the miniature stream bordering their playground



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a poor figure in any situation or circumstance not provided for in the lessons learnt at school. There are no "swear-words" in the Japanese language, and few can swear except those who have learned to do so in English. The only occasion known to the writer of a feminine use of such as might be called "bad language" was when one lady at the public well expressed her contempt for her neighbour as being "nothing better than a putrid orange."

As a rule, no Japanese wants to make another uncomfortable in common intercourse, and usually prefers to say what is untrue rather than what is unpleasant to hear. The extreme limits to which the repression of the emotions is carried often produces curious results.

Two instances known to the writer may fitly illustrate this fact. A friend employed as English professor in a school in Tokyo, noticing the absence of one of his pupils several days running, called on the lad's mother to inquire the cause. He was received with the gracious and gentle courtesy characteristic of the ordinary woman in Japan. The lady, on learning the cause of his visit, merely laughed, and exclaimed: "Oh, T— died two days ago!" Yet the smile did but hide a breaking heart.

The principal of a well-known girls' school once remarked to me by way of explanation of this habit: "We Japanese have for so many generations disciplined ourselves to the repression of the deeper emotions of the human heart that our faces seem almost to have lost the power of expressing them, and so

our faces appear like masks made to conceal them."

It is in the amenities and the activities of social life that the most attractive features of the Japanese character are displayed, and from them we derive our clearest and most comprehensive view of that remarkable love of what is



WOMAN'S AID IN WOMAN'S ADORNING

Hairdressing is a trade largely practised by women in Japan. The coiffure of a woman of good class is very elaborate, involving hours of work, and securely arranged so as to last for several days

beautiful and artistic, as well as the extraordinary ingenuity and versatility in giving expression to it which places that people in a category by itself.

Probably there is nothing which affords a surer guide to the national character than the ways in which the people of the Land of the Rising Sun spontaneously set themselves to spend their leisure hours. The wholehearted thoroughness with which they devote their energies to the enjoyment of their pleasures is exceedingly noteworthy.





#### UNAFFECTED SIMPLICITY AT EASE IN THE INN

It is said that the stranger in Japan cannot be in touch with the country until he has visited a real Japanese inn, eaten rice with chopsticks, and slept on the floor. This guest is evidently quite at home in the immaculate apartment of a hotel near Hiroshima, where he is enjoying a meal, waited on by an attentive "nesan," who serves him with rice from her wooden tub

*Photo, Underwood Press Service*

"Flower viewing" in its various forms, enjoyed as it is at every season of the year, more than all else provides the most general and favourite outdoor recreation of the whole nation. Its influence on the national character is great and universal, promoting as it does an intelligent and deep-seated love of nature, and habits of close observation of what is beautiful therein, and conducing to a repose of mind in the most refreshing and peaceful of surroundings.

Although Japan is rich in wild flowers, it is curious how little notice is taken of

these; indeed, the abundance and variety of the alpine flora is hardly yet properly recognized, and that only among a select few. It is to the cultivated varieties, accessible to the masses, that ardent admiration is almost solely devoted.

Of the favourite flowers, to view which almost the whole population, rich and poor alike, turns out, the first is the plum-blossom, in January and February. In praise of whose lovely pink petals little slips are attached to the branches, bearing impromptu poems written on





### SKILLED MAKERS OF MELODIES ON THE GEKKIN AND THE SAMISEN

Ordinary Japanese music was introduced from China nearly fourteen centuries ago, soon after intercourse between Japan and China had been established. The native instruments, including the koto, or harp, the flute, gekkin, and samisen—the last, seen on the right, was brought from Manila about 1700—require much diligent study and no little skill in their manipulation

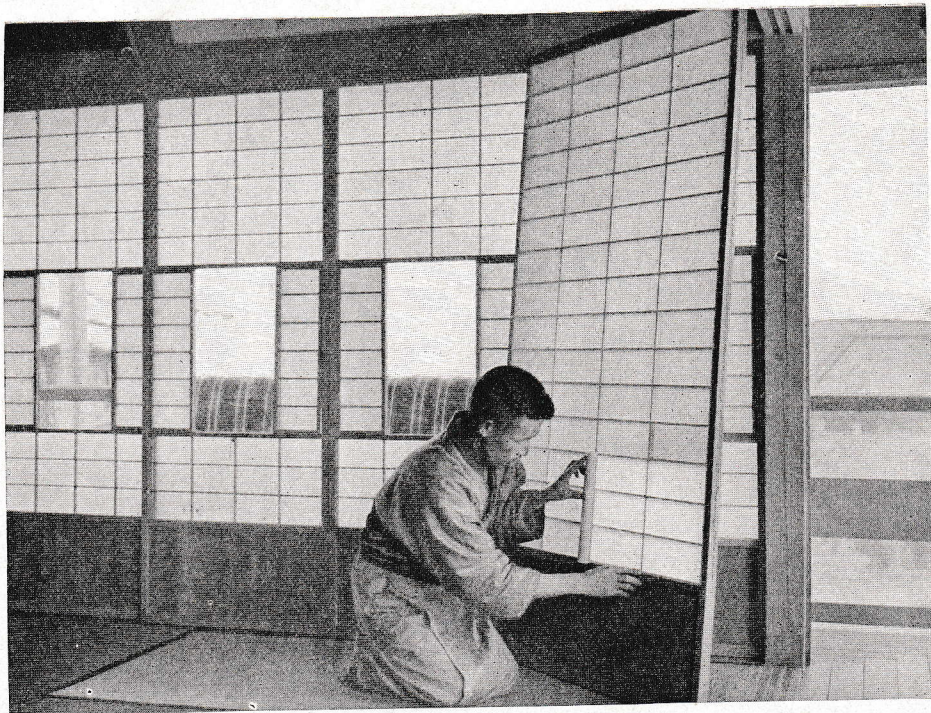
*Photo, the Rev. Walter Weston*

the spot. April sees the cherry in full bloom, and it is this, the really national flower of Japan, that most arouses the affectionate enthusiasm of millions all over the land. It is not cultivated for the sake of its fruit at all, and the sight of long avenues of its delicate blossoms in the streets of some large town, or of hundreds of acres of hillside hidden with them, defies description. A Japanese proverb says that, "As the warrior is the king of men, so the cherry is the king of flowers." One has watched

the setting forth of a whole battalion of soldiers to Manchuria, during the Russo-Japanese war, each man bearing in his cap a tiny sprig of the blossom.

Of all the flower-months of the year the most favoured is May, for then greet us the glories of the splendid double peony, the azalea—now a bright spot of colour in a tiny garden, now splashing the dark leafage of the valley sides of some torrent-dinned ravine, or entirely clothing the flanks of the foothills of the great mountain ranges.





#### MENDING THE SCREENS THAT FORM THE WALLS OF A JAPANESE HOUSE

Built without foundations, the Japanese house stands actually on the ground, depending for its stability on the weight of the rather heavy roof. The outer walls consist of amado or "rain doors," some of which are removed during the day; and of shoji, or screens of thin paper, whose frames can slide along grooves in the floor and in a kind of frieze below the ceiling

No more delightful resting-place for a noontide halt on a bright day early in this month can be found than the sweet, cool, scented shade of the wistaria, whose glorious fronds sometimes hang down from their pergola to a length of six or seven feet.

Now also, or early in June, broad fields of irises of varying tints, often on the edge of the open country, display the glories of their living mosaic to the eye that seeks repose amid more secluded scenes. A note of gaiety is added to the natural beauties of the "merry month of May" by the great painted paper carp that wave lazily in the breeze that sweeps over the low house roofs, tethered to tall poles, on the fifth of the month in honour of the united "birthday" of all the boys of Japan. Each house so adorned thus announces the possession of at least one son, who is taught by this object-lesson that as he grows up towards manhood he will be expected to make headway against the

difficulties of life just as the carp always fights its course up the strongest mountain torrent without fear.

In August the lotus, the sacred flower of Buddhism, unfolds its delicate petals, pink or white, when the first warmth of the rising sun causes it suddenly to open with almost the violence of the explosion of a pistol-shot.

While November draws multitudes to the glens of Takao-san, near Tokyo, or the once tranquil beauties of Oji outside Tokyo (now, alas! hideous with the clash and smoke of many factories and mills), to gaze upon the changing tints of maples now in all their autumn glory, it is the chrysanthemum that makes the most universal appeal the land over. Almost every possible colour is represented as well as every shape. Sometimes flowers of half a dozen different colours are seen growing on the same stem, the result of ingenious grafting; in the Imperial gardens some years ago a single plant bore over two



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thousand blooms! On Dango-zaka, in Tokyo, scenes are represented, drawn from history, mythology, and current events, in which the most life-like of lay figures are clothed in garments entirely composed of living chrysanthemums growing on hidden stems, an astonishing achievement costing many years of patient toil and ingenuity.

The Japanese landscape garden, like the cult of flower arrangement, belongs to the most popular of the fine arts of Japan. The plot available may be but a few yards square, but within that space will be compressed a perfectly proportioned landscape, often including a miniature Fujiyama—a few feet high only, it is true—but approached by a winding path passing over a mountain torrent which waters the iris bed or the azaleas in its course under the rustic

bridge, with the appropriate stone lantern, and with trees dwarfed to harmonize with the proportions of their surroundings, of which the stones are chosen in accordance with the strictest canons of the art. The effect produced by the whole composition is one of entire harmony and repose.

The arrangement of flowers indoors is an art which can only be acquired by years of study and practice. Each of the three great "schools" has its own strict rules, but all agree in producing effects of line and balance which afford an extraordinary sense of repose to the accustomed eye. In both of these cults are embodied moral ideas full of import to the initiated.

Akin to the delights of "flower viewing" is that of "moon viewing," for which pastime houses are sometimes



### CHEERING CUP THAT NEVER COMES AMISS

Tea-drinking was an ingrained habit among the Japanese aristocracy for hundreds of years before it became a general custom among the lower classes in the mid-seventeenth century. It is served as a delicate infusion, not always made with water actually boiling, and is never allowed to become the rank decoction known in too many other countries



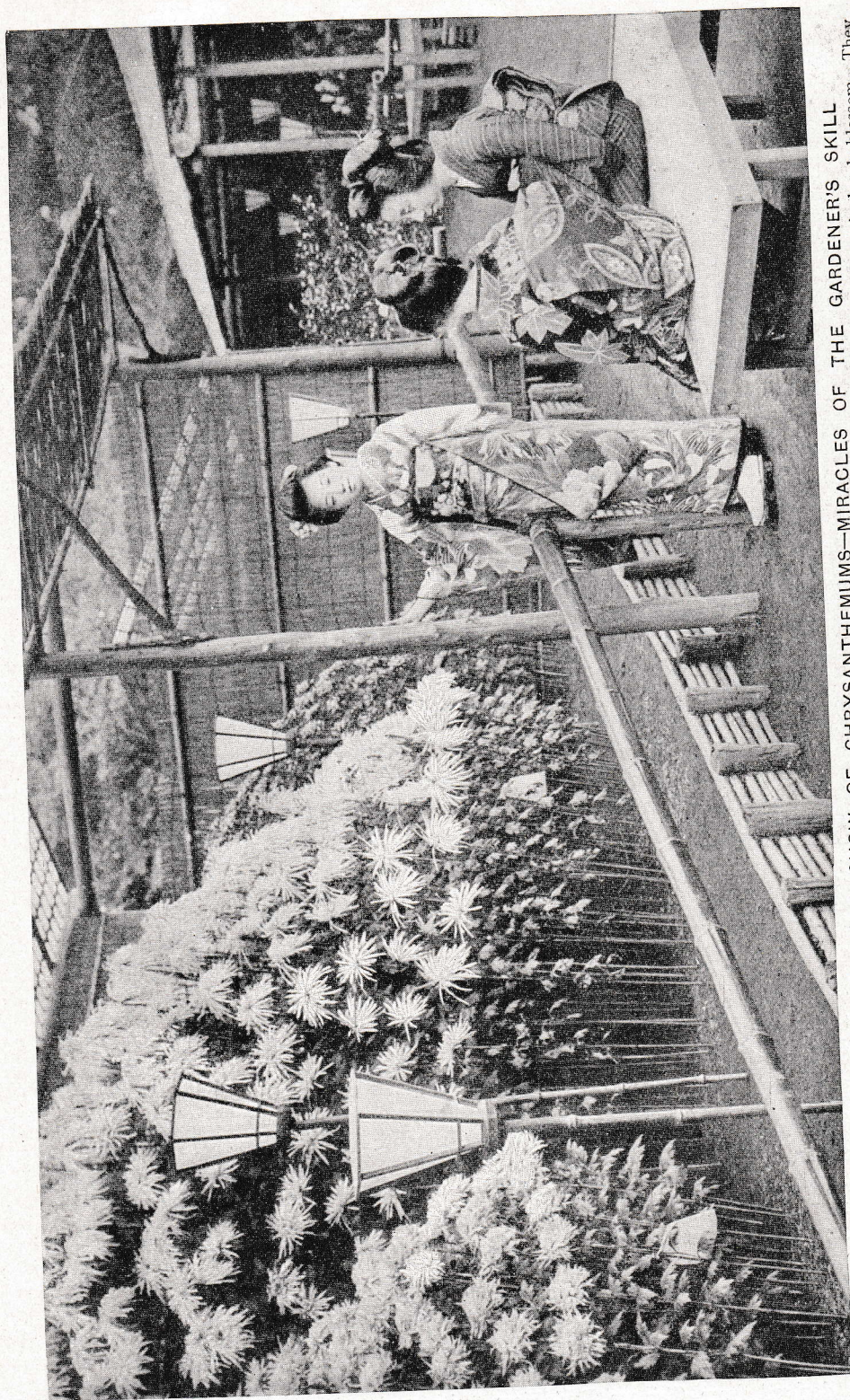


# GRACEFUL MODE OF SERVING TEA TO GUESTS AT A JAPANESE CHA-NO-YU PARTY

A tea ceremony, or cha-no-yu party, is observed with many of the ancient rites connected with its religious origin. Tea was introduced into Japan by Buddhist priests, and some years later the tea ceremony became a semi-religious pastime of the cloistered brethren, who practised it chiefly as an aid to meditation. The ceremonial tea, ground to a powder, is of very fine quality; after mixing it with water, the host whips it to a pale green froth and passes it round to each guest

*Photo, Nippon Yusen Kaisha*





**CONCENTRATED ADMIRATION AT A SHOW OF CHRYSANTHEMUMS—MIRACLES OF THE GARDENER'S SKILL**  
 Love of flowers is an innate passion of the Japanese, fostered by the extraordinarily generous profusion with which nature decks their country in lovely blossom. They style the plum, the orchid, the bamboo, and the chrysanthemum—the "Four Gentlemen,"—latest of the four to appear in the year—is the object of their special regard and of such fine cultivation that a skillful gardener can induce a single plant to produce several hundred blooms. It has its special festival, and is a national emblem as well as the badge of the Japanese Imperial House  
*Photo, Nippon Yusen Kaisha*





IN HIS BEST BIB AND TUCKER TO CELEBRATE THE GLORIOUS FIFTH  
Nowhere are children better cared for than in Japan, and, for the boys, there is one special day in the year, a day apart. The Fifth of May is their national festival, and they are then surrounded with toys, while outside the house fly great paper carps, whose perseverance against adverse currents they are taught to emulate. But this fat little fellow enjoys his toys indoors

*Photo, the Rev. Walter Weston*

provided with a special chamber. One of the favourite subjects in Japanese art is the bright red moon rising behind a bamboo grove. In place of the "man in the moon" the Japanese see a jewelled hare pounding flat cakes of rice dough. A certain garden in Tokyo famed as a resort of moon-viewing parties in late summer is also that for the refined pastime of "insect hearing," for to Japanese ears the chirping of the cicada and his kind is music of the sweetest order.

Of the more popular of the outdoor recreations of the Japanese the pilgrimages, derived from Chinese Buddhism

ages ago, take the form of a religious picnic. The white-clothed bands, guided by a leader of experience, either visit a series of shrines of unusual sanctity, or ascend to the summit of some famous mountain to worship there the guardian spirit. The white garments symbolise the purity of heart and life which the devout are seeking. Of late years the educated youth of the country, encouraged by the example of some English climbers and explorers, have ardently adopted mountaineering as in every sense the most elevating recreation, and a flourishing Alpine Club numbers in its ranks men of distinction in every





#### ARTISTIC SERVICE ENHANCES THE PLEASURE OF THE REPAST

Japanese take their meals sitting on the floor on cushions, the successive dishes being placed in lacquered trays on the matting before each person. Rice appears at almost every meal, and, like the fish and the other vegetables, is eaten with chopsticks from lacquer and porcelain bowls. Tea is the usual beverage, a delicate infusion the tint of pale brandy, drunk without milk or sugar

*Photo, the Rev. Walter Weston*

walk in life. Similar clubs are to be found all over this land of mountains, while ski-ing and other branches of winter sport are becoming popular in the snowy districts on the west coast and in the north.

Japanese wrestling, known as jujutsu, and fencing, or kenjutsu, are the two most favourite forms of strenuous exercise, each an art in which moral discipline is one of the chief aims for the attainment of mental self-control and concentration, as well as alertness of action, such as will enable a person to utilise both the strength and the errors of the adversary to his own advantage. The professional wrestling,

called sumo, partakes more of the nature of gladiatorial contests between men of a special build, who give public exhibitions of strength and skill every winter and spring.

Such field sports as cricket and football are seldom played, owing to the difficulty of making suitable turfed grounds. Neither game sufficiently appeals to the Japanese taste, partly on account of the sustained effort needed, although at Rugby the Keio (Tokyo) University XV. has at times defeated that of the Yokohama Club team.

The most popular of imported recreations is baseball, introduced from the U.S.A. some forty years ago, and in





**"A GARDEN IS A LOVESOME THING, GOD WOT!"**

Some lovely products of the Japanese gardener's art are found in the grounds of the tea-houses. Here in the garden of the Goldfish Tea-house at Miyanoshita, a little cascade tumbles merrily down an azalea-covered cliff into a tiny pool where goldfish feed from the hands of dainty girls, whose gay umbrellas and bright-hued kimonos make them look like flowers against the grey stone lanterns

*Photo, H. I. Merriman*





SAUNTERING UNDER THE MANY-HUED MAPLES NEAR OJI VILLAGE  
Oji's curved bridge, spanning this tranquil stream, is but a few miles outside Tokyo, and here the city dwellers can come and wander, in spring beneath the vivid veil of cherry blossom that scents the air, or in autumn among the many-tinted leaves of maple. Though paper and cotton mills have been built near by, this spot still keeps its attraction for little maids like these

*Photo, the Rev. Walter Weston*



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this the natural quickness of hand and eye of the Japanese youth enables him to attain considerable skill. Until lately little in the way of active recreation was in vogue except among the Samurai class, and then only such as fitted a man for effective fighting in the field.



### THE PLAYMATES OF STONE

Among the opulent confusion of grotesque images of dogs, lions, etc., scattered about the precincts of the temples of Japan romp and chatter small children, no whit afraid of the congregation of monumental monsters

*Photo, Mrs. E. Blake Gellibrand*

The theatre, imported from China centuries ago, much resembles that of the ancient Greeks, but until recently no women were allowed to act. Popular dramas helped to foster the spirit of loyalty and self-sacrifice, since nearly all depicted heroes of the past noted for those virtues. But to-day, with the increase of foreign travel, the dramatic art of the West has begun to claim attention, and also the cinema has taken

a firm grasp of the multitude, though the standard of pictures usually shown leaves much to be desired.

The Island of Sakhalien, or Saghalien—known to the Japanese as Karafuto—derives its name from Saharin, the old Ainu word for “Wave-land,” in allusion

to its mountainous character. Until 1825 its entire ownership was claimed by the Japanese, but in 1875 the southern half (below lat. 50°) was ceded to Russia in exchange for the Kuriles. After the Russo-Japanese war, however, this was restored, and the former population, mainly consisting of Ainu, Gilyaks, etc., is gradually dwindling, while the Japanese are steadily increasing, and now amount, in the summer season, to some eighty thousand. These are chiefly engaged in the fishing industry, which is the most important asset of the island, and large quantities of sardines, trout, salmon, and cod are taken in the surrounding waters, besides an abundance of herrings, which are extensively used as fertilisers.

A considerable trade is done in furs, principally otter and sable, and numbers of brown bear, fox, and other wild animals are also found. Immense primeval forests of pines, birch, larch, etc., abound, and these, though in the past subject to exceedingly destructive fires, are expected to yield large supplies of timber suitable for matches and wood-pulp. Rich seams of coal and oil-beds have been discovered, and a rapidly increasing trade is being developed. The province of Kwantung, which





#### GARDEN MINIATURES OF NATURE'S MASTERPIECES

Landscape gardening is a very old art in Japan. A favourite method is to select some famous locality, as in this instance Fujiyama, and make it the central feature of a composition in which everything is brought to scale. Trees are arranged, and water and stones placed with a careful eye to the production of what, viewed from some one point, is virtually a panel picture

*Photo, Underwood Press Service*





#### UNDER THE CHERRY BLOSSOM IN A TEMPLE GARDEN OF JAPAN

There is scarcely a house in Japan but has its own garden and orchard, and most of the sacred buildings stand on beflowered and befoliaged ground. The culture of flowers is more than a passion with the Japanese, who regard them as an integral part of their world, and have a language, a poetry, and a philosophy connected with them that are almost uninterpretable to the Western mind

*Photo, Underwood Press Service*





#### YOUNG PATRIOTS AT DRILL IN A PRIMARY SCHOOL

Patriotism is innate in the Japanese of both sexes, and is fostered in the infants by their parents and developed into a guiding principle of life. Every child is taught to believe that not merely to serve, but to die for its country, is its highest privilege. In the boys' schools military training is carried on all the way through, and the lads become liable for service at the age of seventeen

*Photo, the Rev. Walter Weston*

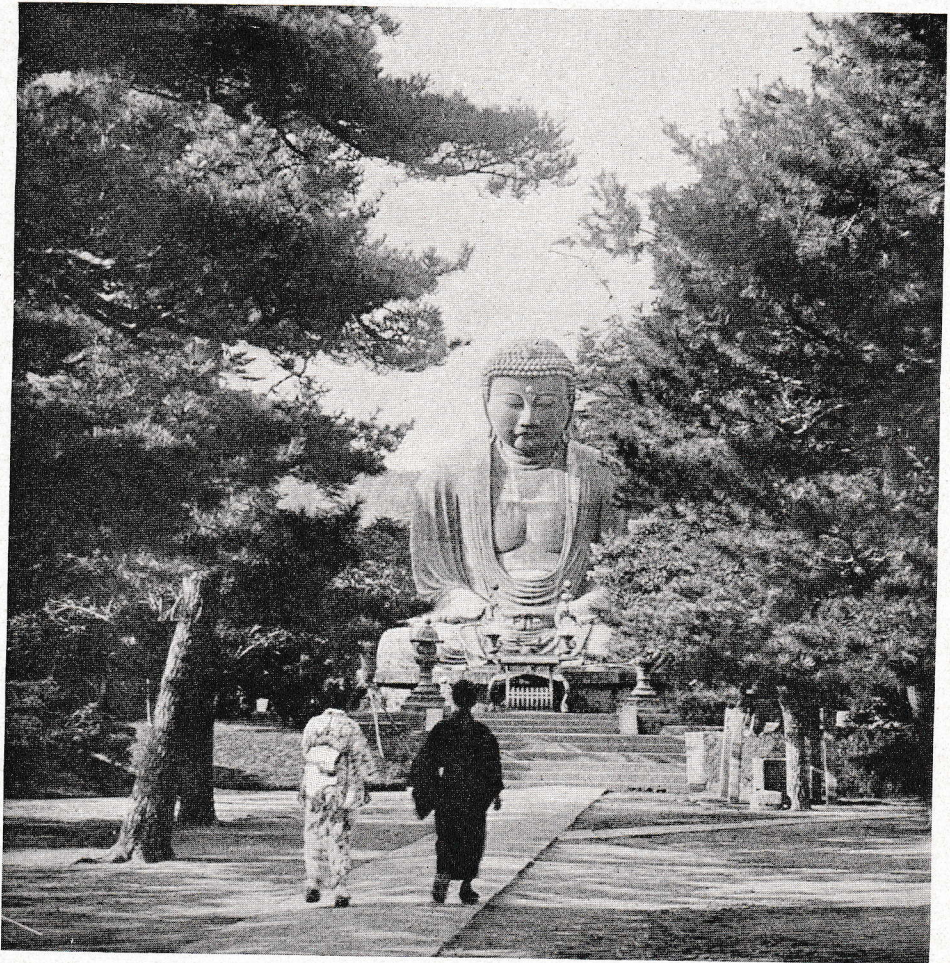


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forms the southern part of the Liau-tung Peninsula, which had been leased by China to Russia, was similarly leased to Japan on the conclusion of the Russo-Japanese war. The original agreement was to be in force until 1923, but by the Chino-Japanese treaty of 1915 this was extended till 1997. The province has a population of nearly 600,000, of whom more than 500,000 are Chinese. The capital is Dairen, formerly known as Dalny, with 100,000, and the historic port of Port Arthur, with about 18,000. In Dairen the Japanese have a valuable

seaport ice-free the whole of the year round, and open to the sea-borne trade of all nations.

The Japanese authorities are rapidly developing both the educational facilities of the territory and, still more, its natural resources, a considerable share of which is under the control of the South Manchurian Railway Company, notably the rich iron mines at Anshantien and the productive collieries of Fushun and Yentai. The output of these amounts to nearly two millions and a half tons a year. More important,



### WHERE BUDDHA PONDER'S AMONG THE GROVES OF KAMAKURA

Since A.D. 1252, this Japanese colossus has sat thus, cross-legged upon his mighty plinth. Fifty feet above the heads of his disciples towers the gigantic figure of bronze whose golden eyes the sculptor has drooped in ceaseless reflection. The statue, one of the wonders of Japan, is known as Daibutsu, and in its interior is a small shrine at which devotees can worship

*Photo, the Rev. Walter Weston*





#### HUNTER WORSHIPPING THE SPIRIT OF THE MOUNTAIN

Most great mountains and many other objects of natural beauty in Japan have their guardian deity, whom it is well for the pious to propitiate. Here, where the sharp crags lean up to the crude shrine that tops Yari-ga-take, known as the Japanese Matterhorn, a hunter, laying aside his rifle, bows himself before the genius of this cloud-piercing height

*Photo, the Rev. Walter Weston*

however, is the soya bean industry, which has developed, during the seventeen years or so since it was started, into a trade whose annual exports amount to nearly £10,000,000 sterling.

Kiao-chau, or Tsing-tao, in the eastern portion of the peninsula of Shantung, was "acquired" by Germany from China in 1897 on a ninety-nine years' lease, and its development on an ambitious scale became one of the former Kaiser's dearest dreams. In 1914, however, it fell before the combined British and Japanese forces, and was handed over to the military administration of Japan, who undertook to restore it in due course when certain concessions had been granted.

The population of the territory numbers some 25,000 Japanese and nearly 100,000 Chinese, but immense strides have been made by the former

in its development, very largely in their own interests.

The chief exports are straw braids, bean oil and bean cake, eggs, and salt. The fertile soil produces large supplies of fruit and vegetables, while the coastal fisheries are actively pursued. It is, nevertheless, to the manufacturing industries that Japan's most strenuous efforts are directed, and in these she is sinking much capital. The one brewery and two egg-powder manufacturing companies, alone left as the monument of German enterprise, have been replaced by more and larger concerns of a similar kind, to which must be added tanneries, soap and match factories, and oil, salt, and various other industries.

The former German South Sea Islands north of the Equator were allocated to Japan by the Treaty of Versailles in





MENDICANT BUDDHIST PRIEST WITH HIS PORTABLE SHRINE

Repeating prayers and pious solicitations on behalf of charitably-minded alms-givers who have added their quota to the rising total in the basket slung in front of him, the Buddhist priest, with his wife and child, their palms raised in supplication, is a common sight in country districts. He carries on his back a shrine decked with offerings and travels thus, a monument of holiness



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1919, and include the Ladrões (Marianne), Marshall, and Carolines, of which the little island of Yap provided the most delicate matter for settlement on account of its importance as a naval base and "wireless" station. The successful outcome of the Washington Conference of 1921-1922 has settled this

mild. The natives are an indolent and easy-going folk, and mainly subsist on the natural products of the islands. The Japanese Government, however, have begun to "educate" the chiefs by bringing them to see the sights of Japan and by the establishment of schools in some of the principal islands.



PILGRIMS CLIMBING THE MONARCH OF JAPANESE MOUNTAINS

Fujiyama, the mountain of mountains of Japan, which figures so extensively in Japanese art, and without which one's mental vision of the country is never complete, is situated about 60 miles from Tokyo. It is the resort of numberless pilgrims who may be seen, during the summer months, toiling along the tracks that lead to the lofty summit

problem, of great moment for both Japan and the U.S.A., with results of inestimable value.

The area of the scattered archipelago is about 800 to 900 square miles, and the population comprises some 60,000 natives and 5,000 Japanese. Owing to the prevalent monsoon winds and frequent showers the climate is relatively

Since the strategic value of these most recent additions to the Empire is no longer of concern to Japan, little profit attaches to their development. A certain amount of export trade is done in copra, sponges, turtles, etc., and in a general way it is on such marine industries that the chief usefulness of these distant islands must ultimately depend.





#### SUNNY SMILE OF A DAINTY EASTERN LADY

She wears the richly-coloured garments peculiar to her people, her thick black tresses carefully arranged with combs and pins and living flowers, for the Japanese woman's richest ornament is her hair, and the skill of the "kamiyui" far excels that of the Parisian "coiffeuse." As she moves about her miniature garden she resembles a butterfly, so vivid is her attire, so light and graceful her movement

*Photo, Donald McLeish*



# Japan

## II. Its Rise from Oriental Principality to World Power

By Joseph H. Longford, D.Litt.

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JAPAN was the first of all lands on the terrestrial globe to be evolved out of chaos by the divine creators and, when their work was completed, the Sun Goddess, their daughter, the most brilliant and beautiful of the myriad deities of heaven, to whose bounteous blessings all the fertility of earth is due, sent her own grandson from heaven to rule over it, saying as she did so: "This land is the region of which my descendants shall be for ever the Lords. May it, like heaven and earth, endure for ever."

Accompanied by a large retinue of gods, the heavenly grandchild descended to earth by the floating bridge of heaven, and took up his abode at Mount Takachiho in the south of Kiushiu. There Jimmu was born, his direct descendant in the fourth generation, and the first mortal Emperor of Japan.

Jimmu assumed the task which had been begun by his divine ancestors of civilizing and tranquillising the whole land and, after long years of wandering and fighting with the tribal savages who opposed him, he extended his direct sway as far as the province of Yamato in Central Japan, where he founded the Empire and ascended the throne in the year 660 B.C.

This is the biblical story of the foundation of the Empire of Japan, to which the most implicit faith is rendered by every orthodox subject of the Emperor. Its prosaic interpretation is that Jimmu was the leader of a band of adventurers from the Asiatic continent who, after long wanderings, reached the islands of Japan, and there subdued and dispossessed the wild and savage aborigines of the southern and central provinces.

### Establishment of the Imperial Authority

Jimmu reigned for seventy-five years, dying in the year 585 B.C. at the age of 127 years, and in the twelve hundred years that followed his death thirty-three Emperors and Empresses successively sat upon the throne. During these years the Imperial authority was gradually extended northwards and westwards, but the most noteworthy event that occurred during their progress was the conquest of Korea, achieved by the Regent Empress Jingo, during her widowhood (A.D. 201-269).

In the year A.D. 202 she organized and led a great naval and military expedition across the seas, and so complete was the

triumph of her arms that Korea vowed to be thenceforth the tributary vassal of Japan, "until the sun rose in the west, the rivers flowed backwards, and the little pebbles ascended from their river-beds and became stars in heaven."

From that time intercourse was continuous between the two countries, and the civilization of Korea, originally acquired from China and then of a much higher standard than that of Japan, where even the art of writing was not known, was gradually assimilated, and became the foundation of the political and social system which was destined to serve Japan for more than twelve centuries.

### Buddhist Reformation of Japan

Religion preceded social reform. Buddhist missionaries, both priests and nuns, filled with fervour, made their way from China and Korea in increasing numbers, and accomplished one of the greatest proselytising triumphs this world has ever seen. They converted the whole nation, from the Emperor and his court downwards, and the establishment of Buddhism became a new and forcible stimulus to the spread in the Island Empire of continental culture and statecraft.

Before the close of the seventh century a bureaucratic government on the Chinese model was firmly established with an absolute sovereign at its head, and Japan had begun to manifest, in all the details of life, a high degree of refined civilization. This was the first great reformation. Its accomplishment may be said to have been spread over three centuries, during which the Dark Ages came to a close, and the first period of authentic history began.

The Emperors had hitherto been sovereigns in fact as well as in name, directly exercising all the military and civil prerogatives of their throne, and several among them were leaders of exceptional vigour and ability. But now a change began to manifest itself. The Emperors devoted themselves to religion or poetry; some among them, yielding to the licence and indolence of a voluptuous court, to music and dancing and to grosser pleasures. They were no longer the vigorous sovereigns of yore, and all the executive authority of the Empire was gradually surrendered to the Fujiwara, a family of courtiers whose remote ancestor was one of the principal attendants





**GILYAK WOMAN HAPPILY BURDENED**

Of uncertain palaeasiatic origin the Gilyaks inhabit the north of Sakhalien Island and the lower Amur region of East Siberia. The peculiar length of the fingers and roundness of the face are noticeable in this mother with her triple ear-rings

*Photo, American Field Museum, Chicago*

of the Sun Goddess's grandson when he descended from heaven, and who were therefore only less illustrious in their lineage than the Emperors.

The Fujiwara tenure of power lasted for five centuries. Many among them were, like the early Emperors, men of great ability and energy, and their influence was strengthened by their daughters, from among whom the Imperial consorts were invariably chosen, while every civil office of State was monopolised by their sons. They were all-powerful autocrats whose word none could gainsay.

The Imperial court at Nara, the first established capital of the Empire, throughout nearly the whole of the eighth century and subsequently at Kyoto, was a centre of luxurious refinement, where painting, poetry, music, dancing and religion, with all the outward display of the gorgeous Buddhist ritual, were cultivated with enthusiasm and brilliant success.

This period was the golden age of Japanese literature. It gave birth to many of the masterpieces, of both poetry and prose, which are preserved and honoured to this day, and which picture to us a life of aesthetic pleasure, in which hardship and suffering were unknown, and all was peaceful, bright, and joyous.

Such was the court life in the capital, but in the provinces there was another and a different race of men who viewed with little patience the effeminate, indolent, and pleasure-loving courtiers. The Ainu, the autochthons of Japan, who had occupied the whole archipelago prior to the arrival of Jimmu and his hordes, were gradually driven northwards as the Japanese settlers increased in number, but they still opposed a vigorous resistance to the invaders, and on the northern frontiers there was perpetual war.

A race of warriors accordingly grew up, principally members or followers of one or other of two great families, the Taira and the Minamoto. At the head of both families were great and able soldiers, both of Imperial descent. Both combined to break the power of the Fujiwara, but having done so, they turned their arms against each other. At first, fortune favoured the Taira under their great leader Kiyomori, but when he died, in 1135, the Minamoto, under Yoritomo, a still greater leader, both as general and statesman, soon turned the balance, and the Taira were destroyed, their last vain effort having been made at the great naval battle of Dan-no-ura in 1185.

Then Yoritomo became military dictator, and seven years later the Emperor conferred on him the title of Sei-i-tai-Shogun—Barbarian-repressing Generalissimo—abbreviated in general use into Shogun, and thus gave legal recognition to his authority. He founded a new capital at Kamakura, from which he directed the administration of the Empire, and it quickly grew into a great and prosperous city.

Now began the age of feudalism and of dual government, the second period of authentic history, dating, it may be said,



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from Yoritomo's nomination as Shogun. The court sank into political impotence and poverty. The Emperor became a mere figurehead in the national executive, though still the recognized fount of honour and of all constitutional authority.

For seven centuries the Empire was ruled by successive families of military dictators, whose authority was created and maintained by the sword. The Minamoto were followed by the Hojo, who did not assume the title of Shogun though they exercised the power (1199-1333), and they, again, by the Ashikaga, of whom there were fourteen Shoguns (1333-1573).

Then came what may be called an interregnum in the Shogunate, when the two great soldiers and statesmen, Nobunaga (1573-1582) and Hideyoshi (1582-1598), became dictators but not Shoguns. On Hideyoshi's death, Iyeyasu of the Tokugawa family came to the fore and, in 1603, founded the Tokugawa line of Shoguns, by whom the Empire was governed from their great capital at Yedo until the Restoration of the Emperor in 1868.

The great events during the feudal era were the repulse of the Mongol invaders under the all-conquering Kublai Khan in 1281; the destruction of Kamakura when the Hojo fell in 1333; the first arrival of Europeans in 1542; the subsequent opening of the country to European trade and the successful spread of Christianity, only to be exterminated by one of the most cruel and ruthless persecutions the world has ever seen (1545-1635); the costly invasion of Korea by Hideyoshi (1592-98), as a preliminary step to the conquest of the whole Empire of China, which brought to Japan nothing but military glory, and inflicted on Korea a degree of material and moral ruin from which it never recovered.

Then came the foundation by Iyeyasu of the great Tokugawa feudal capital of Yedo, which soon became the wealthiest and most splendid city of the Empire;

the closing of Japan to foreign intercourse, and the adoption of the policy of rigid national isolation by Iyemitsu, the third of the Tokugawa Shoguns, in 1635; and the arrival of Commodore Perry in 1853, with a fleet of U.S.A. warships, which ended that isolation and opened the sacred land of the gods to the trade and residence of the "Red-head Barbarians," who at once began to settle in it in considerable numbers.

The Shogunate came to an end soon after the accession of the Emperor Meiji in 1867. It had long been tottering to its



MONGOL MAIDEN FROM SAKHALIEN ISLAND

At the close of the Russo-Japanese war, 1904-5, the south part of Sakhalien was ceded to Japan. On the frontier live an aboriginal tribe of Tungus stock called Orochons. This girl's features are strongly Mongoloid

*Photo, Nippon Yusen Kaisha*



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fall in the face of strong internal antagonism, and the coming of Europeans gave the final blow. For 230 years Japan had been isolated from the world, the only exception being in favour of a little Dutch factory at Nagasaki, to which some very limited trade privileges were accorded under most humiliating conditions. Japan was the land of the gods, a land that only the descendants of the gods were worthy to occupy, and the Shogun had traitorously permitted Europeans to pollute it by their presence. It was true that his military impotence left him no choice.

### Abolition of the Feudal System

During her isolation Japan had stood still, while all the rest of the world had made immense progress in industrial and military science, and when a great American fleet, with heavy guns, sailed into Yedo Bay and demanded that the isolation must cease and Japan take her place among the nations of the world, she had nothing wherewith to oppose them better than the arms which had served her 200 years before. She had therefore no choice but to yield. But the Shogun who had cravenly done so had to pay the penalty, and resign the executive into the hands of its legitimate holder, the Emperor.

Then Japan started on the third stage of her history, that of her modern development as a great Power. The fall of the Shogunate was soon followed by that of the great system of feudalism which had so long bound the nation with iron fetters. The feudal barons resigned their fiefs, which reverted to the nation in the name of the Emperor, and the Samurai were deprived of all their exclusive privileges and merged in the general population. The old fourfold classification of the people was abolished, and replaced by the new threefold one of nobles, gentry, and commoners, and in the last were included the despised "eta" and "hinin," who were no longer legal outcasts.

### Beginning of the Second Reformation

All citizens of the Empire in one brief moment, as it were, became equal in the eye of the law, and all offices of State, as well as the military and naval services, became open to everyone without distinction of class or former rank. Then came a second great reformation in the national life.

The first reformation was that of the seventh century, when the system of Chinese civilization was adopted en bloc. The system served Japan for twelve centuries. Now its inferiority to the Western system of the present day, in all that tended to promote or guard the progress and security of the nation, was amply demonstrated.

The Shogunate had to yield abjectly to the mere threat of force, and open the country to the trade and residence of the hated and despised but now also feared Europeans, and after he had done so, two of the proudest and most powerful of the feudatories, Satsuma and Choshu, had to be brought to reason by the bombardment of their fiefs, Satsuma by the British fleet, and Choshu by that of the allied Treaty Powers.

Knowledge had been acquired of the conquest of India and of the humiliation of China, as incidents in the aggressive covetousness of the great military Powers of the West, and it was seen that a similar fate threatened to befall Japan unless she learned to protect herself while there was yet time for her to do so.

It was resolved, therefore, that all old customs should be abolished, and all the elements of the material and intellectual civilization of the West assimilated, so that Japan might in time become the equal of the greatest Power, and her glory made to shine throughout the world. These were the principal points in a solemn oath, since known as the Charter Oath, taken by the Emperor before an assembly of all the nobles.

### Civilization in the Crucible

The Emperor on the throne at the Restoration was a boy of fourteen years, and therefore easily moulded by the statesmen who served him. They were men who had already proved their courage and ability, but they had before them a task which was sufficient to daunt the bravest and most capable. The nation was still far from united or unanimous in regard to the new policy. It was rent with internal discord, and the flames of civil war were still smouldering.

Three times during the succeeding decade the Government had to overcome rebellions, the last, on the part of the powerful Satsuma fief, taxing all its military and financial resources to the utmost, and its members had individually to face the constant danger of assassination, a danger that fructified in many instances. Nothing could seem more incompatible and unpromising than the materials at their disposal.

A people, composed on the one side of idle, haughty, selfish aristocrats, and on the other of downtrodden, abject serfs, had to be fused into one harmonious and capable whole. The serf had to be elevated so that he could become a worthy citizen of a great nation; the aristocrat to be taught that he must work to live; and among both a knowledge of modern science, of all the elements of which they were utterly ignorant, had to be diffused.

The sovereign rights and national prerogatives which the ministers of the



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Shogun had ignorantly and helplessly signed away when the first treaties were made had to be recovered, and the system of extraterritoriality, under which foreigners resident within the Imperial territories were immune from national law and authority, to be done away with. The treasury was absolutely empty, and there was no revenue whatever.

The national currency was utterly disorganized, and consisted either of debased metal or worthless paper. There was no credit abroad. There was neither army, navy, nor sea-going mercantile marine. There were no railways, posts, or telegraphs. The national industry, which was entirely household, had never been called upon to supply more than domestic requirements, and it was now capable of doing very little more. Internal transport was conducted by pack-horses, and was expensive, slow, and unsafe. A foreign trade had grown up which, in the closing years of the Shogunate, had attained an aggregate value of £10,000,000 sterling, but it was carried on under great disabilities, and gave little promise of any early increase.

At the head of the people was a Government whose members had only local legislative and executive experience, who were entirely ignorant of the principles of international law or intercourse, and who were now called upon to face all the problems of domestic reconstruction as well as grave international questions.

### **Triumph of Fervid Patriotism**

Seldom in history has a more formidable task confronted statesmen. Never was one more courageously faced. Never was one more ably carried through to a triumphant success. It is not possible here to trace its progress in detail. Its path was by no means a smooth one. Apart from the domestic rebellions already referred to, European Powers had to be long wooed before they would recognize the fact that a new Power was rising in the Far East, and while Japan learned her own lessons rapidly and thoroughly, and not only acquired but improved upon all that the West could teach her, she had to pay dearly for her lessons.

On the other hand, she was most fortunate in her teachers. Never was a country better served by mercenaries than was Japan by the distinguished Western experts in every branch of science and industry whom she engaged as her teachers.

The Japanese did not fail to profit by their teaching. No masters ever had more earnest and more intelligent pupils, and the results are before our eyes in Japan of the present day. We have already described her condition fifty years ago. Let us now describe her as she is to-day.

Japan is a country united from end to end in fervid patriotism and in loyal devotion to a revered sovereign; where no sacrifice for country or sovereign is thought too great, and where, for either, every man, woman, or child is always ready to die in the conviction that to do so is the highest possible earthly honour. She is a great constitutional Power where everyone has the fullest consciousness of his political rights and privileges, and where even labour strongly asserts itself.

She enjoys an autonomy that is absolutely unfettered, and places her on an acknowledged equality with all the Christian Powers of the world, the first non-Christian Power in all history that has ever attained such a status. She has an annual revenue of £135,000,000 sterling, and a heavy burthen of taxation is borne by her people without complaint; her foreign trade amounts to £430,000,000 sterling, and she is regarded as a formidable competitor, in all the markets of the world, with such industrial Powers as Great Britain, Germany, and the U.S.A.

### **Military and Naval Organization**

She has a national debt of £280,000,000, secured by ample specie reserves and material assets, and she has herself become a lender, even to Great Britain, who once regarded her as a risky and utterly insignificant debtor. She can put into the field at very short notice one and a half million men, and she is developing her military system so that in no long time, in the history of a nation, her Emperor will have at his disposal an army of over four million fully-trained men, carefully organized in every detail of the highest military efficiency.

The quality of her soldiers has been testified in two wars with two great Empires, China (1894-95) and Russia (1904-05), in both of which triumph continuously attended her arms on both sea and land, and in several minor campaigns, both domestic and overseas, fighting in the latter alongside the best soldiers of Europe.

### **Japan now one of the Great Powers**

She has a powerful navy, which has proved its efficiency no less than the army, and its strength will, under the limitations of the Washington pact, be maintained at a level which should render it invincible in her own seas.

The flag of her mercantile marine can now be seen regularly in every great shipping port throughout the world, displayed on well-managed steam vessels of the most modern type. The country is covered by a network of railways admirably and profitably conducted, and her coasting steamship service is not less



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marked in its efficiency than her foreign. Great factories, fitted with the very latest machinery, abound in the principal cities. Coal is plentiful, and water power renders electricity in all its applications cheap and abundant. Universities, schools, hospitals, and prisons amply provide in their several spheres for every possible requirement.

Her educational system is comprehensive and exhaustive. There is no future in the lives of her sons for which the most complete training is not provided. Her prison system is one in which mercy is a predominant feature. Its object is to elevate, not further degrade, the prisoner, and in this, as in much other welfare work, Japan might well serve as an example to Christian England.

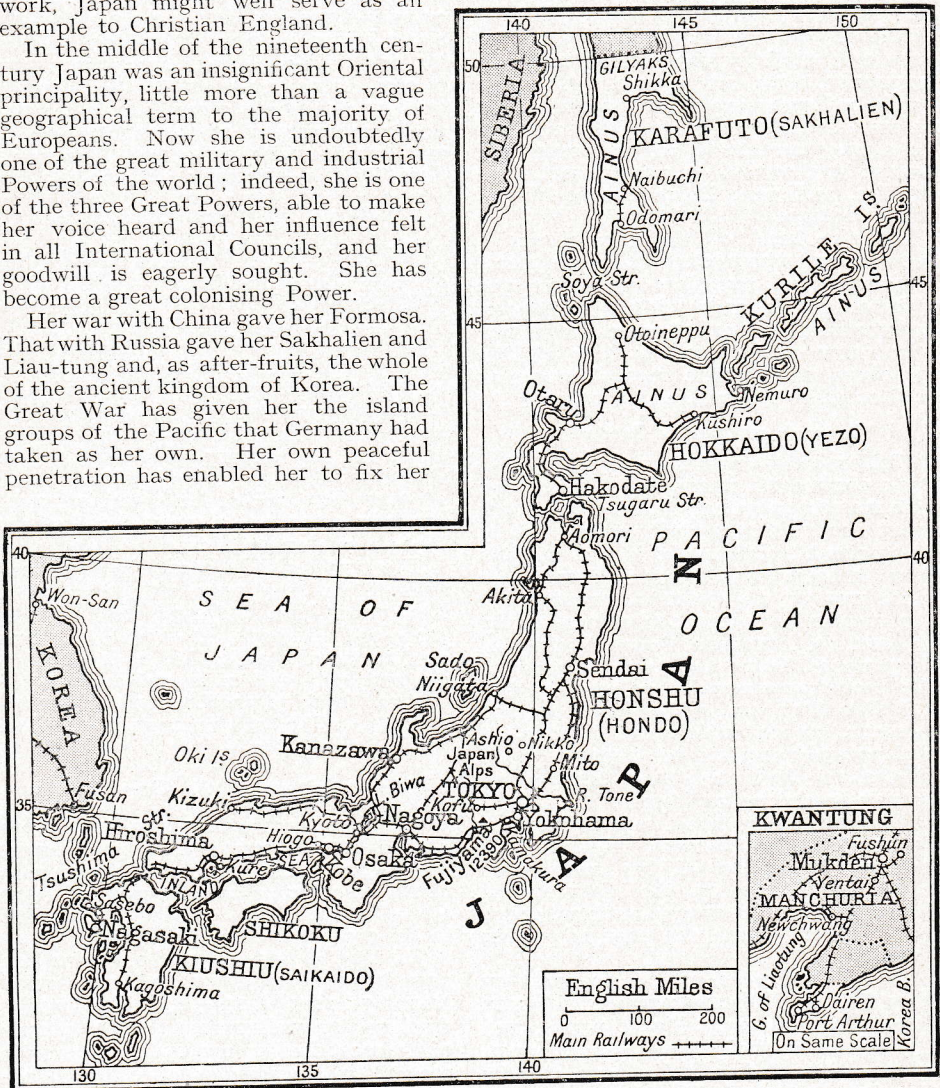
In the middle of the nineteenth century Japan was an insignificant Oriental principality, little more than a vague geographical term to the majority of Europeans. Now she is undoubtedly one of the great military and industrial Powers of the world; indeed, she is one of the three Great Powers, able to make her voice heard and her influence felt in all International Councils, and her goodwill is eagerly sought. She has become a great colonising Power.

Her war with China gave her Formosa. That with Russia gave her Sakhalien and Liau-tung and, as after-fruits, the whole of the ancient kingdom of Korea. The Great War has given her the island groups of the Pacific that Germany had taken as her own. Her own peaceful penetration has enabled her to fix her

grasp on Manchuria and Mongolia, and that grasp, once fixed, is never relaxed.

Who is to expel her from any of these, or even to prevent her onward march on the continent of Asia, where she has a well-defined though not yet publicly acknowledged policy, that is as old as the time of Hideyoshi, whose ambition it was, more than three hundred years ago, to conquer and absorb all the great Empire of China?

These are the results of fifty years of modern history. They were mainly achieved during the reign of the great Emperor Meiji, who died in 1912, after a reign of forty-five years, the longest in authentic history.



THE ISLAND EMPIRE OF JAPAN



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Meiji was succeeded by his only son, Prince Yoshihito, the 122nd Emperor on the throne in the direct line of descent from Jimmu, who reigned 2,500 years ago. He has followed in his father's footsteps as a constitutional sovereign, and has seen his country and people make great moral and material advances on what both were at his accession.

The Imperial family in Japan, even though its origin is regarded only from the beginning of authentic history, is unquestionably the oldest of any reigning dynasty in the world. It is also by far the wealthiest, its private estates producing an annual revenue of quite £50,000,000 sterling. Its head rules a

population of fifty-seven million of his own countrymen, all brave, industrious, prosperous, and ambitious, and twenty million more subjects in the acknowledged colonies.

The heir to all this power and magnificence appeared during his visit to England in 1921 to be a modest, light-hearted youth, who took a keen and intelligent interest in everything that was shown to him, enjoyed the experience, which was a revolution in the Imperial life of Japan, to the fullest extent, and displayed abundant self-confidence, readiness, and a strong character that give promise of a sovereign who will rule in act as well as in name.

### JAPAN: FACTS AND FIGURES

#### The Country

Chain of volcanic islands in north-west Pacific, extending between parallels 29° and 50° north latitude; peninsula of Korea, south extremity of Liau-tung peninsula, with Formosa and virtual sovereignty of Caroline, Marshall, and Marianne Islands, once German colonies. Chief islands are Honshu, Kiushiu, Shikoku, and Sado, Oki, and Iki, in the west; Tsushima, in the Straits of Korea; Awaji, between Shikoku and Honshu, and Hokkaido. Total area, apart from Caroline, Marshall, and Marianne Islands, 260,738 square miles; population (1920) 55,961,140.

Few extensive tracts unbroken by hills and valleys. Mountains and valleys generally thickly wooded. Over fifty active volcanoes, and others, including Fujiyama, 12,365 ft., that are temporarily quiescent. Earthquakes and typhoons frequent. Rivers numerous, including in Honshu, the Shinano, Tone, and Kiso, and Ishikari, in Hokkaido, last named about 400 miles in length, and noted for its salmon fisheries. A number of beautiful lakes. Coastline estimated at 18,000 miles.

#### Government and Constitution

The Emperor enjoys all rights of sovereignty, and exercises all executive powers with aid of Cabinet appointed by himself, and in consultation with a Privy Council. The Emperor exercises legislative power with consent of an Imperial Diet consisting of House of Peers (373 members) and House of Representatives (463 members). Voting for last-named by secret single ballot, one member to about 120,600 of population. Electors are male Japanese subjects of twenty-five years of age. The Presidents and Vice-presidents of the two Houses of Diet are nominated by Emperor. The Diet controls finances.

For local administration Japan, except Hokkaido, Korea, Karafuto, and Formosa, is divided into prefectures, which are sub-divided into municipalities and counties, the counties being again sub-divided into towns and villages. Each prefecture has a governor and prefectural assembly and council, each county a sheriff, each municipality a mayor and municipal assembly and council, and each town or village a chief magistrate and assembly.

#### Defence

Service in army or navy universal and compulsory between ages of seventeen and forty, actual service beginning at age of twenty. The men in the army are passed into territorial or home defence ranks in their thirty-eighth year. Field army consists of 24 divisions, each of about 18,700 officers and men, 4,800 horses, 36 guns, and 1,674 vehicles; war strength on mobilisation,

about 700,000. Naval strength (1922), 10 Dreadnoughts, 5 armoured cruisers, 13 light cruisers, 4 torpedo gunboats, 120 destroyers, 19 torpedo boats, 38 submarines. The Emperor is head and supreme commander of both army and navy.

#### Commerce and Industries

Chief industry agriculture; but commerce and manufactures increasing. About three-fifths of arable land cultivated by peasant proprietors; remainder by tenants. Principal crops, rice (33,750,000 quarters in 1921), barley (5,758,398 quarters), rye (4,518,984 quarters), wheat (3,564,418 quarters), tea, and tobacco.

Mineral products include copper, steel, pig-iron, silver, iron pyrites, coal, lead, petroleum, gold, sulphur, antimony. Principal manufactures include woven goods (cotton, silk, and woollen), paper, matches, earthenware, lacquered ware, matting, leather, oil, knitting, and toys. Fisheries and shipping form important industries. Exports (1921), £125,285,000; imports, £101,388,100.

Financial unit, the gold yen, the normal value of which is 2s. 0½d. Metric system made obligatory since March, 1921.

#### Communications

In 1920 there were 6,202 miles of State, and over 2,000 miles of privately-owned railways, and over 700 miles of electric tramway. Railway tunnel of 7 miles under Moji-Shimonoseki Straits was begun in 1920. There are over 20,000 miles of telegraphic lines, and over 9,000 miles of telephone line. Merchant navy, exclusive of Formosa, consists of 2,870 steamers of 2,840,650 tons gross; 13,781 sailing vessels of European style, of 945,033 tons, and 925 sailing vessels of native style.

#### Religion and Education

Absolute religious freedom. Chief native forms of faith Shintoism and Buddhism. Elementary education compulsory and universal. Over 25,000 public elementary schools, with 173,000 male and female teachers. Five State universities, and numerous other educational centres. Special attention is given to foreign languages, and moral education and female education is amply provided for.

#### Chief Towns

Tokyo, capital (population 2,173,162), Osaka (1,252,972), Kobe (608,628), Kyoto (591,300), Nagoya (429,990), Yokohama (422,940), Nagasaki (176,550), Hiroshima (162,400), Kanazawa (158,700), Kuré (154,700), Hakodate (133,700), Sasebo (123,600), Sendai (122,800), Otaru (102,500).





#### SHINTŌ PROCESSION AT THE FESTIVAL OF HOLLYHOCKS AT KYOTO

Shintōism, the national religion of Japan, exists contemporaneously with Buddhism, many of whose ideas it has assimilated. In Shintō temples offerings are not made to idols, but to the gods whose souls are believed to dwell in chests containing sacred emblems. In the photograph a nobleman with white-robed attendants is seen specially garbed for the yearly festival of Aoi or Hollyhocks



#### IMPERIAL CHARIOT ON A TOUR OF VISITATION TO SHINTŌ SHRINES

This cumbersome equipage borne by sturdy priests represents, though does not actually contain, the Emperor's person. In recognition of the official religion, the Emperor sends a representative annually on May 15 from the palace at Kyoto to visit various shrines with offerings of hollyhocks. The festival is of great antiquity, and is said to date from the reign of the Emperor Kimmei, A.D. 540-571